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# The Ecclesiastical Review

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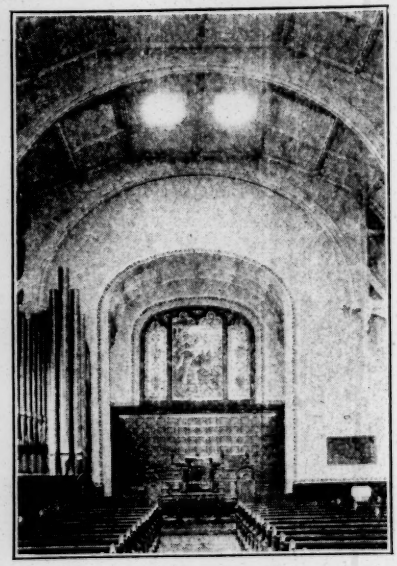

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# THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. II.—(LXXII).—MAY, 1925.—NO. 5.


## THE EUDIST FAMILY AND ITS HOLY FOUNDER.

THE canonization of Blessed John Eudes is announced to take place during the month of May, simultaneously with that of Blessed John Vianney. The two priests present a singular contrast when we compare their spheres of activity. The Curé of Ars spent the forty years of his pastoral life in an out-of-the-way village of southern France, ministering to the peasant folk, where his catechetical instructions at the orphanage of La Providence gradually drew bishops, priests, religious, and laymen from all parts of the world to hear him and seek his direction. Père Eudes, though his priestly activity concentrated in Caen, spent his talents on a larger circle in the north of France. He was a teacher of high intellectual gifts, also a voluminous writer. As an organizer of permanent welfare work he gathered under his patronage not only the Society of Jesus and Mary for the education of priests and missionary laborers, but the Congregation of Our Lady of Refuge, with its larger offshoots of religious women in the monasteries of the Good Shepherd. Finally, we meet him as a missionary whose preaching caused Père Olier to speak of Père Eudes as "the wonder of his age".

The age in which John Eudes lived was itself an era of wonders, for it produced men and women of heroic type who manifested holiness of life in the priestly and religious sphere to an unprecedented degree. If we review the history of the seventeenth century in its religious aspects we find a magnificent line of religious leaders acting in silent concert, under Divine Providence, to reform a world suffering from a dis-

torted faith and from lax morals in Church and State. Our saint was born in 1601. He died in 1680. Thus his career covered the larger part of that century by its beneficent activity. Ten Popes ruled the Church within the same period. Under their direction the established orders of the Dominicans and the Jesuits extended their missionary field abroad. De Nobili conquered the prejudices of Hindu castes and established Christ's reign in Madura. The miracles of the early Christian communities were renewed in the establishment of the Paraguay reductions, while St. Peter Claver redeemed the savage negro tribes of New Granada. Next we find the sons of St. Vincent de Paul evangelizing Madagascar and the dwellers on the Barbary coast. The sons of St. Francis rivaled the Society of Jesus in their efforts to regain the schismatic Greeks, Nestorians, and Eutychians.

But the hunger after justice which made men go abroad in quest of souls for Christ demanded at home other qualities besides zeal, learning, and sacrifice. The Jansenism of Arnaud and his associates at Port Royal, the Quietism of Molinos, which was encouraged among the devout by the spiritual refinements of Madame Guyon's contemplative doctrines, and by Fénelon's exposition of mysticism in his *Maximes des Saints,* gave to the prevailing lax attitude of an indifferent or opposing clergy a pretext of justification which was promptly seconded by the social world whose shepherds they were. Père Eudes, who had entered the Oratory of Cardinal Berulle, approved in 1613 by Paul V, with a view to devoting his talent and labors to the education of the clergy in seminaries and colleges, learnt to his distress that, where the spirit of secular diversion had not gained ground in the ecclesiastical seminaries themselves, the Oratorians of France preferred to go abroad for mission work. It was hopeless to combat the prevailing habits and views within the Congregation. Accordingly he left it eventually, to organize a new society of similar aim and scope, but one that should emphasize the necessity of training a body of priests for the home missions. A like spirit was animating the saintly Jacques Olier to establish at Paris the Society of St. Sulpice, with the object of directing clerical seminaries for the training of candidates for the priesthood. Thus, while the central seminary of the

*Missions Etrangères* was drawing priests toward the foreign missions, the secular clergy were being aided in their home missions by the mutual coöperation of P. Eudes, Vincent de Paul, M. Olier, and P. de Condren.

There were other reforming influences through holy men and women at work at this time. Not to speak of St. Francis de Sales, who died in 1622, there was the saintly bishop of Cahors, Alain de Solminihac; there were Francis Regis and the "Poor Priest Bernard", whose holy life edified all Paris. Martyrs, too, were spilling their blood in Japan, in South America and in Canada. In the European countries across the French border and beyond, St. Fidelis of Sigmaringen and St. Josaphat of Polocz were kindling the fervor of Christians by their heroic sacrifice of life, while the Dominican nuns, Rose of Lima and Agnes of Jesus; the holy priests, Peter Fourrier, John Baptiste de la Salle, Henri de Maupas, the Trappist Armand de Rancé, and many other holy founders of educational and charitable institutions, were catching the impulse of the Christian reform movement.

If one were to ignore the fact that the process of canonization of individual saints is not simply a matter of vouching authoritatively for their heroic sanctity, but is also a movement under divine agency in the Church to quicken certain elements of devotion among the faithful by which fresh zeal for works of beneficence is fostered, it might be surprising that a figure like that of our saintly missionary, educator and founder, should have thus far escaped the honors of our altars, while other heroes marching beside him up the mount of God have received that distinction long ago. The time to proclaim the name of John Eudes as a member of the Divine Legion of Honor in the Church has at length come, and a study of his life reveals a marvellous wealth of beauty and achievement to justify a holy elation of the sons and daughters whom he has brought forth in the chaste alliance with Christ.

It is not the purpose here to sketch the biography of our hero. The present canonization suggests nevertheless that we direct attention to certain features which reveal the character of a spiritual and educational leader who has been left until recently in comparative obscurity, at least by those who are not of his immediate spiritual household. The reason

for this neglect may be the fact that his direct and personal activity was largely confined to Normandy, whereas his contemporary peers in the religious apostolate found themselves in central fields whence the echoes of the missionary appeal were carried with greater ease. It may be, too, that the suppression of the order during the French revolution, in 1794, hampered those who marched under his banner as exiles, in Canada and Columbia. Whatever the cause which seemed to obscure the Eudist name for a time, the splendid achievements of the venerable founder who had called into being successively the Congregation of Jesus and Mary, the Order of Our Lady of Charity, with its two observances of the Refuge and of the Good Shepherd, and lastly the Tertian Confraternities of the Sacred Heart and the Society of the Mother Most Admirable, stand out with magnificent splendor at this time of his victorious entry into the sanctuaries of our churches, calling forth canticles of gratitude among those above all who make up the *Famille Eudistique.*

Biographies of P. Eudes are not wanting, albeit the English reader is not provided with material to give him an adequate idea of the immense amount and the significance of the work accomplished by the saintly organizer in his lifetime. Father Matthew Russell, S.J., has summed up for us the chief events in the Life of Blessed John Eudes, in a small volume published shortly after his Beatification. Besides this, there are, in French mainly, the exhaustive histories and commentaries of Montigny, Herambourg-Doré, Lecomte, Pinas, Martine, Boulay (who has written two lives, one in four volumes, and a shorter summary), and Joly. We also have De Montzey and Ory, who dwell on certain phases of the Eudist foundations.

The most important work of this holy priest embodies rules for the guidance of priests who are to conduct ecclesiastical seminaries in which theology, with its handmaid philosophy, is taught. These regulations are admirable. They share with the institute of St. Sulpice a popularity and success limited only by the necessity of disbanding under the political difficulties encountered by the members of the Society who had in many cases to confine their activity to missionary enterprise and the religious education of youth. The spirit of P. Eudes, as exhibited in the directions for the training of the secular

clergy, is nevertheless indicated and maintained in the Society which claims the rank of the secular apostolate, by a special liturgical observance in the Congregation, viz. the Feast of the Holy Priesthood of Jesus Christ. It is celebrated on 13 November with an octave, ending on the feast of the Presentation of Our Blessed Lady in the Temple. All the institutions of the Society are, according to a precedent established by the holy founder, dedicated to the Sacred Heart. So we find it in the ecclesiastical colleges in Canada, the West Indies, San Domingo, and South America, where the Fathers conduct theological seminaries. The same custom has been largely adopted by the Fathers of St. Sulpice.

To many readers it may be news to learn that our saint is the first herald to proclaim and organize the Devotion to the Sacred Heart of Jesus. It was he who obtained the establishment of the solemn feast of the Sacred Heart in the Church as a Festum Duplex cum Octava. This was in 1672. As early as 1648 he had procured the approval of the Holy See for the institution of the feast of the Immaculate Heart of Mary. All this happened before St. Margaret Mary roused the Catholic world to a realization of the beauty and grace-giving virtue of the same twofold devotion. It was P. Eudes who composed the office and arranged the liturgy of the Mass, for both feasts, so that Leo XIII in 1903 could officially speak of him as the author of the liturgical worship of the Sacred Heart of Jesus and the Holy Heart of Mary. In his two books, *Le Royaume de Jésus* and *Le Cœur Admirable de la Très Sainte Mère de Dieu,* P. Eudes sets forth the motives and methods of honoring these two Hearts upon which were patterned the Confraternity of the Sacred Heart of Jesus organized by P. Eudes and approved by Clement X, as well as the Society of the "Mater Admirabilis" for people in the world. Nor may we forget that it was to the Eudist priest P. Hebert, companion to Pères Potier and Lefranc, of the same Society, who became martyrs in the French revolution of September 1792, that France owes its first consecration to the Sacred Heart of Jesus. It was P. Hebert, confessor to Louis XVI, who before his death had pledged the king thus to make his profession of faith before the world.

An altogether distinct claim to the gratitude of posterity for our saint rises from the institution of the Order of Our Lady of Ransom. He felt that he could reach the heart of manhood and youth by his appeal to the mercy of God and the love of Jesus in the Most Blessed Sacrament. But the lost woman who would hide her shame from the priest and flee from the approach of his merciful call, that was a difficulty as well as a grief with which the missionary could not easily wrestle, apart from prayer. It demanded the understanding sympathy and the motherly love and authority of the pure-minded woman who will sacrifice human respect and the sensitive repugnance to a defiled touch, in order to save a soul for the love of Christ. Such a woman, and one who quickly charmed into active coöperation others of a like disposition, P. Eudes found. He pledged and bound her and her companions to union under the title Daughters of Our Lady of Charity as a Refuge. To these women he gave a rule similar to that which had been given to the religious of the Visitation under Jane de Chantal by St. Francis de Sales. Convents were quickly established in different parts with homes wherein to receive the unfortunate women who had been drawn into the toils of vice and saw the results in sorrow and shame. Each of these convents was independent of the other, to meet the local conditions which might require changes in minor observance and method. It had been the way with the early Benedictine monastic institutions, and had its advantages. It thus continued for a long period.

In time it was observed that union of the several convents under a central administration offered advantages through the exchange of resources and the disposal of personal service. The one to perceive this, while possessing the talent and prestige required to change the traditional observance in the Eudist family, was Madame Rose Virginia Pelletier. She had entered the order of Our Lady of Refuge in 1814, and was professed as Sister Mary Euphrasia in 1816 at Tours. The ability of this holy and gifted nun was soon recognized. As superior she opened a new house at Angers. Here she unfolded her plan of extending the efficiency of the institute and found support at Rome in Pope Gregory XVI, who approved the change under the title adopted for the new community as

Daughters of Our Lady of the Good Shepherd. Side by side with her sisters of the older Congregation of Our Lady of Refuge, which continued the former method, she labored to enlarge the scope of merciful activity in her community. Other houses were soon established under her new regime and the blessed fruits of the new disciplinary administration showed the wisdom of the extension.

The Sisters of the Good Shepherd are a well organized body of religious women who, besides the customary vows of poverty, chastity and obedience, pledge themselves by a fourth vow as spouses of the Good Shepherd to labor for the conversion and instruction of penitents. Besides the choir sisters, who lead the enclosed life of a contemplative order, there are converse sisters and *tourières,* or those who communicate with the outside world as required for the service which the order has in view. Its chief object, apart from personal sanctification, is the spiritual and corporal care of penitents or children consigned to the custody of the Sisters. From these penitents are recruited the Magdalens—those who wish to remain in the enclosure under a tertian rule and devote themselves to prayer, penance and domestic or manual work. The Sisters also form children of preservation classes, where they are guarded and fortified against moral dangers which are apt to meet them in their conditions of secular life. To-day the world of our large cities everywhere bears witness to the blessed results from these institutions.

It is difficult indeed to form an adequate estimate of the wide-reaching influence of Père Eudes. His aim, like that of St. Philip Neri, was ever to fulfill the offices of the secular priesthood. With this object in view he took for his pattern only Jesus Christ, as He instructed and guided His first apostles. Studying the life of Christ our saint went straight to the Heart of his Model. He saw the Sacred Heart of Jesus from its first beneficent operation for the redemption of man, as it lay beside the Heart of Mary in the bosom of the Immaculate Mother. Thence he traced the priestly life for his disciples. He would have the true pastor of souls keep before him and in him the image of his twofold affection—that of the Shepherd who seeks the lost ones of the fold, and of the Mother who feeds at her bosom the recovered foundling.

Such is the meaning of the escutcheon he gave to his spiritual sons and daughters. It shows the Sacred Heart of Jesus and the Immaculate Heart of Mary wreathed with rose and lily, symbols of divine charity and cleanness of heart. Like St. Augustine, whose rule he adopted to a certain extent for his priests, knowing that no one can rightly do the work of Christ in his apostolic mission without a rule ordering his daily life in the sight of God, the holy Founder holds in his left hand a flaming heart, while his right-hand is pressed to his bosom as if to say: "My heart is in union with Thine, O Lord; direct me to the right." Not only is his life in every detail a practical guide of what the pastor of souls must do to carry out his heavenly mission amid varying conditions in practical life, but he has left us in his pastoral writings for the direction of his disciples a more complete code of action than either St. Francis de Sales or St. Philip Neri. From the pen of P. Eudes we have, besides the devotional works already mentioned, a practically complete Pastoral Theology in his *Memorial de la Vie Ecclesiastique.* This manual of guidance for the priest is supplemented by the directions regarding the sacramental duties of the Christian in *Le Contrat de l'homme avec Dieu.* Another work is *Le Bon Confesseur;* a third one is his *Le Prédicateur Apostolique,* in which he sums up the obligations of the pastor to instruct within the fold and beyond it, as Christ taught His disciples when He sent them on their secular mission to preach to the whole world. With the canonization of Blessed P. John Eudes and Blessed John B. Vianney the secular priesthood receives two new patron saints whose mode of action becomes a light, and whose prayer becomes a grace, under every condition of life by which sacerdotal and apostolic perfection may be obtained. He is a guide in the seminary, in the crowded city, and in the rural parish. But we need a "Life" of St. John Eudes, in our English tongue.

FRA ARMINIO.

## A CATHOLIC MANHOOD MOVEMENT.

### A Suggestion for the Jubilee Year.

THAT the best man-material is to be found in the Catholic Church must be clear when we realize that her guidance has its direct source in the infallible wisdom of God; and that through the sacramental ministry organized for her service by the God-Man Christ, this guidance becomes practical, since it supplies the strength for pursuing the way in which God directs.

On all sides amid the chaos of present-day social and political strife, we hear the clamor for man-material in a new leadership. If that leadership properly organized (to act simultaneously wherever the Catholic Church functions) asserted in trumpet tones the Catholic principle of charity, peace and justice, not all the opposing powers could prevent the victory of the true Church bringing a blessing to mankind at large.

As a matter of fact we do a good deal of minor organizing, discussing and planning, by appeals in meetings and through the press. Nevertheless there is a large portion of the material available for organizing an army of defence and of attack, which remains inactive, indifferent, dormant or paralyzed, thereby not only remaining unused and idle but becoming a source of obstruction and discouragement for others better inclined.

We are like owners of estates which conceal beneath the surface rich veins of precious metal, unused, while the surface product is insufficient to keep the possessors from starvation. Large proportions of our priests and capable laymen, indifferent to the appeals from such centres as the National Catholic Welfare Conference and kindred organizations, represent the unused energy within the Church. The power that is stored in many millions of professing Catholics may be compared to the enormous driving forces of great cataracts like Niagara, whose tumbling waters, equal to 8,000,000 horsepower, might be harnessed to propel immense industrial plants for the benefit of the entire nation. We must conserve this enormous lost power, and direct it into useful channels.

When we reflect that the millions of professed Catholics who come to our churches every Sunday, and in many cases every day; who listen respectfully to the directions of their spiritual guides, convinced that this direction has a divine source; who conscientiously respond in action and from motives of the highest order to the command of their shepherds, we must wonder at the small amount of influence they exercise in the social and national order among their fellows. Not only is that influence slight but it is wholly denied and despised by those outside the Church who are part of the same community. In France, Italy, Belgium, and other Catholic nations, the anti-Catholic elements governing the nominally Catholic nations not only neglect but despise and persecute the subjects of the Church. With us in the United States a similar condition obtains in many localities. Nevertheless the opportunities for asserting our prerogatives and demonstrating our strength exist in a marked degree as nowhere else in the world to-day.

I have said that pastors rule their flocks in a way which, for power of organization, order, influence for good, cannot be found elsewhere among religious bodies outside the Church. What is more, our pastors can be reached and influenced at all times under present conditions, so as to form a solid phalanx of common intention, action and enthusiasm for a most noble cause, entirely in harmony with their sacred vocation, and this by their bishops.

Among the hierarchy we have admirable examples of zeal and initiative. Half-a-dozen archbishops and bishops are recognized before the public as active leaders. Some of them speak through the press, most of them through direct appeal to their clergy, by organizing missionary movements in which they utilize wisely the laymen as well as the clergy. For not only are these mutually helpful to each other by counsel and coöperation, but in many cases the priest cannot reach interests which the prudent and conscientious layman knows how to utilize.

But how many of the bishops are there from whom we never hear as being in the ranks of the fighters for Catholic right and freedom? They may be devout, faithful in fulfilling the obligations of the canons ordaining pastoral visita-

tion, and dispensing the sacraments in due form and season. Yet this is not leadership; least of all at a time like ours when religious devotion and ordinary regularity count for little. There is need for the equipment of spiritual munition, for the intensive preparation for conflict, for the establishment of highest standards, for larger vision, for ardent coöperation, for exceptional courage. "The present conflict between the Catholic Church and the outside world," writes Hilaire Belloc, "does not arise from a discussion of doctrine; it arises from a difference in the social character produced by the Catholic Church and that produced by its opponents. The one comes at last to seem odious to the other. The open contempt expressed in London and in Berlin, for Italy, for France, and for Belgium, is essentially, though subconsciously, religious." That contempt is not unknown in America, and it arises mainly from the lack of aggressiveness on the part of Catholics who never become conscious of their power and strong social influence among their fellows. Men take us at our own valuation. While humility is a fundamental virtue in every true Christian, it is in no way incompatible with a bold assertion of rights that belong in the last analysis to God. Witness St. Paul's appeal to Cæsar in the face of a prejudiced ruler and mob, yet St. Paul bids us continually remember that the meekness and humility of Christ is the supreme aim of the Catholic heart. It is then to the virile man-power to which we must appeal, with Cardinal O'Connell, in these days of disdain of the Catholic influence in America.

Since the war we have become accustomed to hear criticism of German militarism and methods of warfare. Those methods were authorized and fostered by a régime which was distinctly Protestant, since the State religion and the imperial government professed and supported the Lutheran religion. Whilst German Catholics were obliged to submit to this leading and its legislation, they organized under the direction of their bishops and priests a solid opposition. This opposing organization forced the Prussian government, despite the seemingly all-powerful bureaucratic rule established by Bismarck, to respect their rights and to allow them freedom in the exercise of their religion and the management of their educational institutions, which were uncompromisingly Catholic and re-

ligious. This stand has made Germany to-day the one country of fearless Catholicity, where Catholics are respected and now occupy the highest positions of Government. That respect is not confined to the conquered country in which they are a minority, but is openly shared by the foreign governments who deal on a basis of restoring civic and political order with Germany. If the Catholic element that directs the welfare of Germany to-day is not successful in the fullest degree, it is due solely to the hostile factions that have caused the war and which seek to perpetuate the military rule that stood for the defence of Lutheranism. Communists have always been the reactionary element in Germany, but even they bow to the Catholic superiority asserting itself in a desire for peace and equity built upon moral and religious institutions for which Catholicity has stood at all times. In Austria we have the same symptoms of recognition among the saner politicians who have not hesitated to choose for the chief of their country a priest who, despite dissensions, retains the moral influence which makes him a power in the land even when out of office.

Now from Germany we may learn how to gain respect for our religion. There is a vigor in German Catholicity, both political and doctrinal, that cannot but hold our admiration, however much we may dislike the men who have brought about the late war and its sad consequences for all other nations. No doubt the vigor of German Catholicity is in a measure due to the antagonism of the Protestant element against which it had to defend itself. But defend itself it surely did. And here lies the lesson for us and our general apathy. Probably active persecution against the Catholic Church in America would arouse us to action more energetic than at present. But we should not then have the splendid opportunity that exists at the present of making our influence for good felt.

How did the spirit of definite organization begin in Germany? We need to go back to a time when Catholics were oppressed by adverse legislation, and when their Catholic consciousness was weakened. The storm that swept over Europe, caused by the French Revolution, gave them their first decided opportunity, while it awakened them to their losses. If repressive laws had hitherto kept them apart, they now followed the impulse and call to get together; knowing

that in unity there is strength. This led to the first General Convention or Congress at Mayence, in October 1848. The Congress was a revelation to men who could understand the signs of the times. It has been called "a second Pentecost," revealing the spirit, the force and the charity of Catholicism.

The foremost Catholic men, lay and clerical, came together to discuss subjects of practical and immediate importance to the religious element of the nation. The renewal of Catholic life, the strengthening of Catholic principles, and the steady return of the people to the Faith are due, in great measure, to the influence which this and subsequent Congresses have exerted on the public mind. There were in attendance statesmen and churchmen, philosophers, editors, professors in every department of science and scholarship, painters, sculptors, musicians, architects, and heads of pious and charitable societies.

One of the first fruits of the Congress was the establishment throughout Germany of young men's societies which were named Pius-vereins, after the Holy Father Pius IX. And these societies produced splendid results. In addition there were organized societies for workingmen, societies for Ladies of Mercy, societies for Mothers of Families. There were organizations for the Burial of the Poor, for the Extension of Missions, for the Propagation of the Faith, for the development of Charitable Institutions, for the Diffusion of Good Books. In short, no avenue of Catholic activity was overlooked. In the stormy days of the Kulturkampf, when Prince Bismarck made his determined attack on the Church, he made the memorable declaration, "We shall not go to Canossa". But the time came when he found it politic to make his peace with the Pope. In a measure he was obliged to humble himself to Leo XIII, much as the German Emperor of the eleventh century, Henry IV, was obliged to make his peace with Pope Gregory VII in 1076 at Canossa. And this submission was due to the educating and inspiring influences of the annual German Congresses. The most virile Catholics in all the world to-day are German Catholics, a virility that is due to the strong spirit of fellowship and coöperation that prevails amongst them. And the writer (with a Celtic ancestry of more than fifty generations) is glad to give this testimony.

In every diocese in the land we have a wealth of material that can be converted into masterful men and women. In every diocese men and women may be found, as earnest in seeking God's truth, as fervent in obeying His teachings, as were to be found in the first centuries of the Christian era. In fact, we have better man-material to-day, in almost every diocese, than was available in the time of Christ.

The best ability, however, will run to seed if not properly cultivated, and our wealth of material will decay if not intelligently and strenuously developed. Efficient training is necessary before our men and women can display the qualities in world leadership that is theirs by Divine right; and it is through constructive Catholic Conferences that this desired end can be reached. (The term "conference" is preferable to the word "congress", as it better describes the purposes of the gatherings.)

The Conferences should be divided into two parts, or sessions. One part should consist of general or public addresses by well-known speakers; the other to be divided into sections for the consideration of special subjects, each section to consist of delegates especially interested in each particular section. In the final analysis, the success of the conference will be measured by the benefits accruing to the individual. The parish is the fountain head of all permanent development, and therefore the conference must provide for a central body to carry out its suggestions and conclusions. This central body should follow up each parish in a systematic manner, from the adjournment of the conference to the assembling of its successor.

### Suggestion for Organizing Conferences.

Some of the sections might be organized as follows: The subject of church music is an important one, and this section would consist of musical people. Choir music and congregational singing would receive the consideration these important subjects deserve. Song is the most inspiring form of prayer. There are hundreds of starved souls in almost every parish, with a desire of lifting up their souls to God in song, who never had a chance to do so. The directors of this section might organize, as a special feature, a great choral concert to be one of the developments of the conference.

Our Sunday schools deserve attention. The bringing together of many Sunday school workers would lead to a great improvement in Sunday school instruction.

Those who are interested in charitable work, parish visitors, church extension and foreign missions, etc., would make an important section.

A section dealing with the many vital interests of the various races and nationalities would be of far-reaching importance. This is particularly true of the Slavic races, the Italian, and the Negro. Here is an enormous field to be cultivated.

The bringing together of our scholars, scientists and professional men would lead to discussions pregnant with interest in the solution of social problems that are now puzzling society.

The Catholic press and Catholic literature needs, and deserves, every aid that can be given; and all those connected with the press, with authorship, with publishing, with library work, would constitute an important section.

Of much importance would be the section dealing with the church edifice, its architecture and decoration. Besides church art, the better construction of our schools, colleges, hospitals, asylums, and other institutions, their landscaping, sanitation, etc. would be considered. This section would embrace our architects, artists, sculptors, decorators, and builders.

Our educators would make an important section, and the great questions of teaching, discipline, text books, school organization, etc. would be greatly benefited.

General society work, social and benevolent, together with the societies dealing with penal institutions, reformative work, etc., would make a large and important section. Other sections might be suggested, but there is one that ought not to be overlooked.

The social life of our people has received but scant attention in the past. Genuine social life is a most important question, as it is the social element, not the political, that determines all permanent progress in civilization. In using the term "social" I do not mean the relations between capital and labor. The cultural life of the family and the cultural life of the community are meant. A better social life would have an effect for good of enormous value. It would stimulate intellectual life; it would ennoble spiritual life and bring about

greater fellowship and coöperation. There are thousands of talented young men and women needing direction, encouragement, assistance, who have no place to turn for appreciation except in non-Catholic or anti-Catholic directions. There ought to be a Catholic source of helpfulness. Many talented young people have been lost to us for this reason. A thought also should be given for the lonely ones, and there are many thousands of them. A parish social center with weekly programs for the young, the middle-aged and the old, would be a wonderful source of reinvigoration of Catholic life.

A Catholic conference in the various dioceses of the United States would reveal material for growth and development that would astonish even those most conversant with existing conditions. It would discover great forces at hand ready to be turned into benefits of incalculable value, values that are now in danger of being misspent or lost. It would bring together separated elements, crystalizing them into great movements to the enduring glory of God and His Church. These conferences would affect Catholic life as the breath of spring, sweeping over the land, releases it from the grip of winter; and that which a short time before was apparently dead, now blossoms into new life, to bring forth subsequent harvests.

Hard-headed business men find that the best agencies for developing business interest are through frequent conventions or conferences. All business activities, all departments of the arts and sciences, all movements of every kind, find that annual or biennial conventions freshen and stimulate the causes for which they stand. And what cause so great as the cause of Catholicism?

On the occasion of the centenary of the establishment of the hierarchy in the United States, held at Baltimore on 11-12 November, 1889, His Eminence Cardinal Gibbons, addressing a conference of Catholic laymen, said: "The laity have the right, and have also the duty, of coöperating with the clergy in every good measure affecting the interests of society, of the country, and the Church at large; and for my part I must say that I have had for a long time at heart a desire to see the laity and the clergy come more closely together. I think that in some respects they have been too wide and too

far apart." At the adjournment of the conference, Archbishop Ireland said: "Now, do not go back to sleep and slumber, as in the past. Go back to work. Go back inspired, go back true Catholics. For my part, I am overjoyed to see so many laymen, overjoyed to listen to such magnificent discourses, and such grand papers, and have to realize that there is among our Catholics in America so much talent, so much strong faith. As for one of your bishops, I am ashamed of myself that I was not conscious before this of the power of the laity, and that I had not done anything to bring it out."

That there is need of a great awakening is freely admitted. That we stand too far apart, and that the spirit of coöperation is too weak, is generally deplored. We are likened to great heaps of sand that is the sport of any passing wind; sand that may be shoveled here and there, sand that can be trampled upon by any passing creature, sand where each particle of the great mass of sand is separate and apart from each other particle. Witness the condition of France, Italy, Spain, Portugal, Mexico, South America. Less than a hundred thousand anti-Catholics in either country, bound together by base interests, override and defy the other millions.

But sand can be easily converted into a mass that will resist all disruptive elements. To saturate sand with water adds some slight cohesion; but to mix sand and water with sufficient cement binds the particles together irresistibly. We are saturated with the waters of a living faith, and the cement to unite all the particles is the cement of fraternalism, fellowship, and coöperation. These qualities will bind us together as by bands of steel. The most potent method of realizing this much desired end is through diocesan or archdiocesan conferences.

As already said, we have the best man-material in all the world. But efficient training is necessary to establish it at its full value. We must rise above the commonplace, and develop those qualities of leadership that will command the respect of the world. Years ago, Archbishop Ireland cried out: "The common! I am angry with it. It has made our souls torpid and our limbs rigid. Under the guise of goodness it is a curse. The want in the world, the want in the Church, is men, uncommon men, men who can rise above their

fellows, and by their singular thoughts and singular deeds freshen human life, and give to it the power to lift itself to those altitudes where progress is born."

We need big men, men of vision, men of courage, men of enthusiasm, men of lofty idealism, men of high standards and commanding thoughts; and men grow big by having big things to do. It is opportunity that makes the man, and Catholic men should be afforded opportunities that will develop big men; men that can qualify for big movements that will direct the affairs of the world.

The most heroic figure of the late war, that great Belgian prelate, Cardinal Mercier, in a letter to Mr. George L. Duval of New York last October, said: "The world at this hour is a great invalid. All eyes are anxiously asking, 'Is there hope of recovery?'" The only hope of permanent recovery is to be found in Holy Church. All other remedies are but quack remedies. But the world at this critical hour has lost its confidence in the Church, and can retort, "Physician, heal thyself." Therefore, we must prove to the world by our performances that humanity can reach its most exalted state only through Catholic precepts. Then the sick world will be prepared to accept Catholic ministrations.

A special occasion is generally required to afford opportunity to bring large interests together in a large way; and such an occasion is at hand. The Holy Father has appointed 1925 as Jubilee Year or Holy Year, and it will be observed by the faithful throughout the world. In his encyclical proclaiming Holy Year, Pope Pius XI said: "If there was need, there is greatest need to-day, that we should repeat to you Saint Paul's warning words: 'Behold! now is the acceptable time; behold, now is the day of salvation!'"

Now is the acceptable time to set in motion a peaceful crusade that will unite all peoples into one fold. The peoples of the earth look to America for leadership, and American Catholics should be prepared to take their full share in that leadership. The Catholics of the world look to us for inspiration, and Diocesan Conferences will qualify us to meet the duties and responsibilities awaiting us. Our American Catholic manhood must now awake to the fact that in order to be equal to the opportunities and demands of the present, it must

be prepared to carry out a bigger program than any program of the past. It must inaugurate a greater plan of development than was ever conceived by any former generation. Then it will assume that leadership for which the world is waiting, and promote a movement that will eventually bring the erring peoples of earth under the loving guidance of the One, Holy, Catholic and Apostolic Church, founded by Christ, the Divine Son.

M. J. H.

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## CARDINAL NEWMAN AND CATHOLIC CULTURE.

IT is an accepted ascetical axiom that grace builds on nature. The Church too has always made use of art, philosophy, literature, music, symbolism, and allied productions of man's genius to raise human thoughts and desires to the one thing that is necessary. If tainted, she will first purge the instruments of pagan dross and then ennoble them into a better cause. No beauty, no good goes without her encouraging smile of approval. But it is her chief concern that they be serviceable as creatures in the service of the Creator. The greater their facility in this cause, the more does their nature lend itself to the superstructure of grace. Culture as the climax of all natural gifts has been the ideal means that the Church has sought to develop and encourage in her children, that thus accoutred they might be approaches to the children of the world in acquiring the pearl of great price.

Particularly, she has been concerned with education. It has proved a most serviceable ally throughout her whole history. And to-day education and more specifically higher education can be the Church's handmaid or her deadly foe of destruction. Accordingly Catholic institutions of learning must bedeck themselves with all the charm of culture. Let this adornment be compounded of the solid gold of Catholic thought, and its value will be inestimable. Fortunately such precious, wrought metal is at hand. We have a Catholic philosophy that has won the admiration and at least part-approval of the intellectual world. Such works as Cronin's *Ethics,* Coffey's *Logic, Epistemology* and *Ontology,* the Stonyhurst Series, are not only a credit to Catholic scholarship but

are an entree to any philosophical gathering. Of the last, even the "gloomy" Dean Inge has declared:[1] "The official intellectualist apologetic which an Englishman may study to great advantage is the remarkably able series of manuals issued by the Jesuits of Stonyhurst". And in the Literary Review of the *New York Evening Post* last May, Professor William H. Sheldon of Yale University treated in an exceptionally appreciative manner Father Joyce's *Principles of Natural Theology*. At the same time the New Haven Doctor indirectly shows us how great is the need for similar labors in the same harvest. I shall quote but a part. "The book offers perhaps the best comprehensive survey extant of the arguments for God's being. We do not attempt here to do justice to the masterly thoroughness of the investigation . . . . It is to be hoped that Protestant thinkers, and especially philosophers in this country, will study a treatise which demonstrates the fundamental rationalism of the Catholic position. Too many of us have had the strange notion that Catholicism starts with dogma and uses reason only to make dogma more easily swallowed."

Turning to the English field of college and university life, have we similarly a treasure-trove of precious metal? I had no intention of asking in the preceding query whether we have an English Catholic literature. Cardinal Newman in his day declared in the negative. "The past can not be outdone. That our English Classical Literature is not Catholic is a plain fact, which we can not deny, to which we must reconcile ourselves, as best we may, and which, as I have shown above, has after all its compensations."[2] While freely granting with the distinguished Oratorian that we are not wealthy or at least monopolistic in English masterpieces, still we are far from being paupers. It is in Cardinal Newman himself that we possess a veritable mine of, I regret to say, hidden treasures as regards too many of our college and university students. They hear and study much of Shakespeare and Ruskin and others, but little do they ponder a master within their own fold, one who reasoned and, we might say, wrote himself into the Catholic Church. I would plead the cause of John Henry

[1] *Outspoken Essays*, Series I., p. 191.
[2] *The Idea of a University*, p. 320.

Cardinal Newman as a text book in our colleges and universities. In particular, *The Idea of a University, The Present Position of Catholics in England* and the *Apologia pro Vita Sua* should be thoughtfully perused, I believe, by our students.

It is human nature, I suppose, that praise from strangers often affects us more than that from our own. If such be the case, a wealth of quotations might be cited in the present instance. An anthology of prose that omits a passage from the illustrious Oxford convert is *ipso facto* suspect. For years his was the only Catholic name that graced such collections. If happily to-day Chesterton, Belloc, and Miss Repplier, vie with him, there can be little doubt from a numerical enumeration of passages cited that Newman still holds the master's scepter. A further and indisputable proof of his permanent literary aureola is the universal acclamation accorded him by critics. There is no mistaking this *vox populi*. The note is the same whether sung by Macaulay or Gladstone, Newman's own contemporaries, or by a modern Dr. Charles Franklin Thwing, the emeritus president of Western Reserve University, Cleveland, Ohio. This last in his *Education According to Some Modern Masters,* published within the past year, allots a proportionate meed of space and praise to the English Cardinal in an assemblage that embraces such notables as Emerson, Carlyle, Ruskin, Mill, Gladstone, Arnold, and Goethe. Dr. Thwing first allows Newman to speak for himself in extracts from *The Idea of a University.* Then comes the judicial finding of the Cleveland educator: "full of meaning, and his whole conception of the nature and functions, of the purposes and results, of that educational process is pregnant with lasting lessons to the mind and the conscience of man". In fact Dr. Thwing, though not a Catholic, expresses the very thesis of my article. "He sought in practice and in writing to reconcile scientific research with theological development. He wished to create in the same personalities able thinkers and loyal Roman Catholics. He sought within the same academic halls to erect the altar of faith and the chemical laboratory. He desired to create and to nurture a religious education which should be liberal and liberalizing to the minds of the students, and also to promote a liberal education which should confirm their belief in the traditions and doctrines of his historic Church."

I must make a further quotation from the same authority to show that Newman's vogue as a master of English is by no means on the wane: "in one of the greatest of all passages of literature", "noblest and happy phrase and comprehensive and inspiring paragraph", "this master of style", "his interpretations are among the most moving ever given to the mind of man to offer to his fellows".

Catholic colleges are often accused of aping the secular institutions. Waiving the justice of the charge, we might well learn from the children of this world and imitate them in using *The Idea of a University* as a text in our lecture halls. Listen to Sir Arthur Quiller-Couch: "And here let me say that of all the books written in these hundred years there is perhaps none that you can more profitably thumb and ponder over than that volume of his" (*The Idea of a University*). "This book is so wise—so eminently wise as to deserve being bound by the young student of literature for a frontlet on his brow and as a talisman on his writing wrist."[3] Or hear Whyte in his *Newman: An Appreciation:* ". . . . the universally accepted masterpiece on that whole subject, *The Idea of a University*, the first reading of which is always an epoch in every university man's life". While Pater in his *Style* declares: ". . . . the perfect handling of a theory like Newman's *Idea of a University*". Allow me a final excerpt from a non-Catholic authority, which at the same time shows how profitably from an intellectual point of view will be the study of this classic in our Catholic colleges. It is from the Cambridge History of English Literature, Vol. XIV., *The Nineteenth Century*, III, and is to be found in the article on Education by J. W. Adamson, Professor of Education in the University of London. "Newman asserted that the principal business of a university is to teach, and in particular to illuminate the intelligence and to inculcate habits of accurate, thorough and systematic thinking. Notwithstanding its many acknowledged benefits, the diffusion of useful knowledge tended to support false, illiberal notions of what constituted instruction, to tolerate smattering and to prepare and make current 'nutshell views for the breakfast table'".

[3] *On the Art of Writing.*

Newman, then, merely as a genius in English would be worth the studying in our colleges. But he is in addition positively Catholic, brimful of Catholic culture. And this I consider our strongest argument. *The Idea of a University*, for instance, insists at length that theology, the study of the Creator, belongs to any institution which claims to teach all branches of knowledge. Divorce any branch, but especially the fundamental knowledge of God, from the rest and there is a hiatus; and injury is done to knowledge as a whole. Again, while urging the advantages of liberal education and insisting that knowledge is its own end, Newman demands the teaching of religion, if men are to be moral. In a famous passage, he declares: "Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man." Culture is the product of the university, but it is not sanctity. Appearances deceive. The educated man may have all the ear-marks of the saint, but genuine humility, the foundation of all holiness, is lacking. This is the point in Newman's argumentation that is so frequently lost to sight. We hear and read of his definition of a gentleman, that he "never inflicts pain . . . . carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast;—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home." Yet this description, minute, graceful and winning, is not the Cardinal's complete idea of a Christian gentleman. Sanctity is further required. It is the life-giving principle to this exterior embellishment. I trust too that I have illustrated by an example what is so difficult to define in words, Catholic culture.

Moreover the excerpt will show to zealous professors what occasions abound in Newman for driving home to their Catholic students distinctly religious ideas. Who has ever lectured in a college or taught in a high school and has not longed for such occasions to arise naturally? No doubt every superior of a teaching order and every bishop of a diocesan institute has had to encourage his subjects to persevere in their noble, though hidden, work of evangelization as found in the vine-

yard of the classroom. The sacred ministry of preaching, hearing confessions, visiting the sick and afflicted, is much more consoling naturally and supernaturally, every priest will admit. At the same time, none will deny the absolute necessity of Catholic education. Can then zeal and teaching be combined? Or rather it is the eternal, How? Many answers are given. The teaching of Newman, I believe, offers another.

The cult for the writings of the Oratorian Cardinal is growing in colleges, non-Catholic as well as Catholic. The former study him as they do any other great author. But we have additional reasons for carefully perusing his works in the lecture hall and striving to inculcate appreciation for him in our students. Personally I have found the opportunity for teaching Newman along the lines of Catholic culture I mentioned above, most pleasant and consoling. Nor is it difficult to arouse enthusiam for the master. His extraordinary character, history, ability and fame appeal to the young. Especially are *The Idea of a University* and *The Present Position of Catholics in England* adapted for college students; the *Apologia pro Vita Sua* should be reserved for a choice few or a graduate course, or for a mature study-class of laymen. Not so many years ago, I attended a Senior class banquet, at which I was agreeably surprised and certainly encouraged by several quotations from Newman, voiced by the young speakers. Doubtless they were playing partly at least on the hobby of the professor. Yet I felt that good seed had taken root. I was confirmed too in the pedagogical scheme with which all teachers are acquainted, that of holding informal memory lessons by frequent reference to certain passages. The climax of *The Present Position of Catholics in England* is the famous exhortation:

> Oblige men to know you; persuade them, importune them, shame them, into knowing you. . . . You have but to aim at making men look steadily at you; when they do this, I do not say that they will become Catholics, but they will cease to have the means of making you a by-word and a reproach, of inflicting on you the cross of unpopularity.

To my comfort this was the passage most often referred to by the young speakers I have mentioned above.

But as is to be expected, it was in a Sisters' College that the greatest appreciation of Newman was shown. There a cycle of future Catholic culture was inaugurated, let us hope, that will do much to familiarize many American Catholics with the spirit of the illustrious Oratorian.

I stated above that the cult for the leader of the Oxford Movement is growing in Catholic colleges. From personal observation I know of five representative institutions which have introduced Newman courses within the past two years. I have heard too of literary societies of the laity which have taken up this study. May I suggest to zealous pastors and assistants, anxious to find ways and means to inaugurate and continue organizations that will hold together intellectually inclined parishioners, that they have in the writings and life of John Henry Newman, the St. Augustine of the nineteenth century, a veritable eureka?

The setting of the stage for such a club will be very rich. Besides the non-Catholic authorities mentioned already, we have a most creditable Catholic array. Wilfrid Ward's *The Life of John Henry Cardinal Newman* merits first mention. Then there is Wilberforce's admirable translation, *The English Catholic Revival in the Nineteenth Century,* from the French of Paul Thureau-Dangin.[4] In addition there is any number of Selections and Readings from Newman, with notes, appreciations and biographies. To mention a few: Maurice Francis Eagan, Charles L. O'Donnell, C. S. C., George O'Neill, S. J., Gilbert J. Garraghan, S. J., Francis P. Donnelly, S. J., and a Sister of Notre Dame. Surely the blessing of the saintly Oratorian, who wrote his lectures, *The Present Position of Catholics in England,* for his Brothers of the Oratory, a lay organization, will descend upon similar institutions of our day.

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[4] E. P. Dutton, N. Y.

## THE LIBRARY OF A PRIEST.

"I NEVER well liked or strongly desired this earthly kingdom," wrote King Alfred on a certain passage of Boethius: "yet, when I was in possession of it, I desired materails for the work I was commanded to do, that I might fitly steer the vessel, and rule the realm committed to my keeping. There are tools for every craft, without which a man cannot work at his craft."

No one has more need of a ready workshop, well arranged, with every implement in its place, and nothing superfluous to embarrass a hurried search, than the priest charged with the spiritual government of souls, and called to bear a part of the bishop's solicitude. His tools for work are books, and those not estimated by their number but by their kind. Many a library is in substance but the barest fraction of what the backs of its books would make believe it is. There are great libraries, parading a hundred thousand books, which have scarcely ten thousand deserving honorable mention, because not capable of honorable use. *Non sunt numerandi sed ponderandi—ponderandi* in two senses: weighed in the critical balance, and pondered on in profitable use.

If the priest in active work has little time for leisurely investigation, it is possible also that the taste, which he carried away with him from his earlier studies, is so tried by the incessant calls of his spiritual family as to grow steadily less. Commonly, he is not one whose place in the pulpit, or the catechetical class, or the sodality, can be taken frequently and regularly by others, through the distribution of work among many assistants. He cannot retire to a study for hours at a time, knowing that he will not be disturbed till he please. The more live and thriving his flock, so much the less method can he put into its demands upon him. And no ingenuity of his will ever place more convenient intervals between one Sunday and another, with their peremptory summons to come and preach or catechize. Yet these duties are notoriously no by-play in life; and, in the way of precise knowledge, they are just as exacting as the ministry of the confessional. Dearest to the heart of God and most precious to souls, how different do they make the priest from the false prophets about us, who, rushing into the "evangelical" field without a mission, deliver

a message without theology, and put forward as their Gospel news a mealy mixture of newspaper topics from week to week! *Ejusdem farinae!* It deserves to go back to the bin from which it came, as it does. It re-appears as "religious news" in the Monday issues of the same papers which furnished the Sunday excerpt.

Though he do not repine at the press of business which his fruitful vocation masses around him, yet he may well desiderate some things which he cannot enjoy. He may feel like him whom the preacher describes as one[1] "who is ever pursuing after and yet not overtaking, who is running before and yet not escaping; like one who laboreth and maketh haste, and is in sorrow, and feels so much the more his want." And perhaps he feels it an aggravation to his distress that the books to which he has recourse for relief, do not yield him the necessaries of life in quiet simplicity, but embarrass him with a wealth of superfluity which is far from expedient. *Nimium nec tamen totum.*

The lists hereafter to be submitted are made with a view to expediency, enabling a priest to determine what books are most directly subservient to his purpose. Hence, the important element is added of qualifying the books which are entered in the lists, that the busy man may see at a glance the estimate to be formed of their utility. We shall welcome with pleasure the lists so drawn up.

## I.

And, to survey the ground in a more general way, let me lay down a few principles which will commend themselves to all. One is that which is expressed in the adage:

*Haurit aquam cribro qui discere vult sine libro.* While expressing all manner of respect for our memory, we really do it no dishonor by making a confession about it, which our long intimacy with it extorts from our candor. In the terms of Holy Writ, it is nothing better than "a bag full of holes". As the adage says, it is a sieve—a sieve that does not sift, but simply lets things through. There is not a practical man of business who will trust his memory in anything. He will use it at its best; but, wherever he can, he will demand a bond in black and white.

[1] Ecclus 11: 10, 11.

Another principle may be stated thus:

*Libros recte nosse est dimidium didicisse.* Many a learned and ready man has won a well-deserved reputation for his stores of erudition. Yet his stores are not necessarily in his mind. There may be little more there than in the mind of another man, who has won no such reputation. Where is the difference between them? The ready man knows exactly where to find what he wants. People call him a walking library; but he is nothing of the kind. He is only the walking catalogue of a library—a catalogue duly drawn up for his own purposes.

I say, "for his own purposes." This introduces us to a third principle, which is of supreme importance in the conduct of a preacher's life. It is well expressed by Horace:

*Tu nihil invita facies dicesve Minerva.*

And, again, the poet bids us conscientiously ponder,

*Quid valeant humeri . . . . Quid ferre recusent.*

We must form a correct estimate of our powers and of our opportunities. This estimate should be taken objectively and subjectively. Objectively, we must consider what suits our vocation, our leisure, our circumstances. For instance, the preoccupations of a busy life in the ministry evidently preclude the possibility of following out the questions of modern biology. Correct views on evolution may be very necessary. But there must be some shorter cuts to conclusions than a leisurely study of biology or anthropology or psychology. Subjectively too, we must take our own measure, and recognize the limits at which our powers terminate, whatever might be the opportunities afforded us. Sailing on the waters of life, and, as Alfred said, "steering our vessel fitly," it is well to map out distinctly on the chart where we are sure to touch bottom, and sure to be stranded if we float there—stranded in fact, and stranded in our reputation. For instance, in the midst of an inquisitive age, "ever greedy of new things," as St. Luke noted of the Athenians, it would be highly desirable to expound Christian doctrine with all those attractions of philosophy, and even poetry if you please, with which St. Paul commanded the attention of the intellectual epicures in the Areopagus. But mere good-will is scarcely enough for this.

There must be some ground more relative to supply a warrant for undertaking it.

To sum up, then, our principles about the books, we will adopt Seneca's dictum: *Nil interest quam multos, sed quam bonos habeamus libros.* It is better to deliver ourselves unto the guidance of a few excellent ones, than to lead a vagrant life among many.

The application of this idea to our purposes was always a preoccupation with eminent men in former times. One writer, in days gone by, adapted to this thought the sacred words of David, which we recite: *Bonitatem et disciplinam et scientiam doce me.* He filled a large folio page of small print with the best books ranged in three classes. He explained *disciplina* as denominating those which are moral, and which go to perfecting the senses and affections. *Bonitas* referred to such as are devotional and ascetic, for preserving the spirit and exciting fervor. *Scientia* comprised such as fostered intellectual insight. I would append specimens from his lists, if space allowed. But, at least, I may quote the annotation which Possevino appends, after giving the lists in full: "If John Mabuenus," he says, "had lived in our day, he would have seen a great multitude of other pious and spiritual books, which have come from the pens of most learned men. However, they can be arranged under the above heads."[2] This was three hundred years ago. What would Possevino or Mabuenus say now?

The division reminds us of three distinct works by Bishop Hay: *The Sincere Christian,* (scientia); *The Devout Christian,* (disciplina); *The Pious Christian,* (bonitas). If one will inspect these volumes he will observe what kind of knowledge the learned prelate ranges under each.

But here an objection rises in the mind. There seems to be no room in such a system for science, philosophy, history, belles-lettres. Nothing could be farther from the truth, as all the antecedents of the Fathers and the Scholastic doctors show us. A division of this kind simply means that the setting of every work and of every study shall be determined

[2] Possevinus, S.J.: Bibliotheca Selecta, qua agitur de ratione studiorum in Historia, in Disciplinis, in Salute omnium procuranda, Romae, 1593; lib. 1, c. 12.

with a view to the end; for they are all mere tools. Everything should have a place of its own; and everything be looked for in its own place. As St. Basil explains in his letter to young men, on the study of profane authors, "from the beginning we have to survey each one of the branches of knowledge, and make it tally with the end in view; the Doric proverb puts it, 'we must bring the stone to the plumb-line'." This is just what the Apostle said: "Whether you eat or drink, or whatever else you do, do it all for the glory of God." Eating and drinking are not forbidden, though they are not prescribed. What is prescribed is simply that they, and whatever other things are lawful, be given their proper setting, and that the attitude of the mind and will be taken up accordingly. This makes the priest, as St. Paul says to Timothy,[3] "a vessel prepared unto every good work".

Let me divide the books conveniently, so as to speak about them intelligibly; and if I mention certain works in particular, it is not as anticipating the lists of the specialists, or covering their ground, but as merely illustrating what I say. I will propose this distribution:

1. Sacred Literature. Here we have the Sacred Books and their commentaries: Patristic and Scholastic theology; moral theology and canon law, which includes synodal and conciliary decrees; liturgy; ecclesiastical history and Saints' lives; catechisms and sermons.

2. Philosophy, taken in its widest sense. This includes philosophy in its strict sense; and, in particular, certain questions of prime importance, such as education. It includes also various forms of science, which bear on the materialistic and agnostic errors of the day, such as astronomy, natural history, etc. Omitting civil law and medicine as distinct classes, I may mention in the next place:

3. Human history, divided, if necessary, according to time and place.

4. Literature. Here we have orators, essayists, etc.

5. In the last place we have books of reference, such as encyclopedias, thesauri, apparatus, dictionaries. Here may be ranked those general collections called "libraries," unless they fit accurately into one of the foregoing classes.

[3] II Tim. 2:21.

## II.

As to the first class of Sacred Literature, it is not for me to expand on the necessity, utility and efficacy, or on the wisdom, certitude and purpose of the Holy Scriptures. To apprehend the full meaning of these and many other points, one need but to look into Cornely's *Historica et Critica Introductio in Libros Sacros.* He will observe how the thoughts of men have always been centered on this the principal study of humanity, and in what direction each wandering inquirer of modern times, who has committed his thoughts to paper, traces his deviating path over the sacred page. When the priest has to give a direction or answer an inquiry, regarding some authority whom he is not otherwise acquainted with, he need but have acquired the method of consulting these four volumes, and he can give his directions accordingly.

For his own private purposes, there is nothing that will enrich his vein of preaching or instructing so much as familiarity with Holy Writ. Do we not remark how even agnostics, and these too when treating barren matters of science, manage to adorn and embellish their thought and style with the sentiments and phrases of Holy Scripture? Their instinct, however profane, is intellectually and esthetically correct. What then must be, not merely the embellishment, but the solidity and consistency imparted to the thoughts and speech of a mind and tongue consecrated to the very function of preaching the Divine Word? "Meditate on these things, be wholly in these things," says St. Paul to Timothy.[4] Here, for his own devotion, the priest will find those *castae deliciae* which St. Augustine speaks of, the chaste delights of the Word of God.

Some very useful works have been compiled, presenting the texts of Holy Scripture under specific heads, for the convenience of the preacher. They are concordances, not of words but of texts. Such, in English, is Kenelm Vaughan's *Divine Armory of the Holy Scriptures,* and Lambert's *Thesaurus Biblicus.* As a sample of their utility, let a person consult them under the heading "Word", to enforce the point I am just now mentioning about the paramount importance of this study.

[4] I Tim. 4:15.

If the publications on theology in every language, year after year, rank among the most numerous of all departments in the publishing business, no one of its subdivisions is more crowded than that which treats of our Lord and the Gospels. As far as any theology is recognized outside of the Church, it may be said that the whole of it turns on the divinity of Christ; and the recognition of it consists, chiefly, in denying it, while ostentatiously admiring our Lord's personality. It is a serious question whether a careful analysis of the Protestant mind, which knows so little now of what it believes or does not believe, would yield in the residue any element of faith in the Incarnation. As to the infidel world, which professes disbelief, it is singular what a weakness it seems to have toward Christ, in spite of its unbelief—much in the same way as secular governments have toward Rome, in spite of their contempt. The world clearly cannot go on without Him. On the side of our commentators nothing is wanting. And, under their guidance, it will be found that a very accurate personal knowledge of our Lord opens those springs of true devotion and piety which the spirit of our life craves for in order to be full and succulent. In its own degree, a simple narrative of Christ's life, such as the Abbé Fouard's, will serve this purpose. But if anyone will read in a devotional spirit Knabenbauer's commentaries on the Gospels, he can pass over the erudition, which usually appears in smaller print, and he will find so much theological enlightenment that, not to mention his own personal profit, he will meet with stores of material for instructions and sermons at every turn; nor will he feel any need of drawing on allurements of style, still less on imagination, beyond the bare treatment of the text, which is anything but bare. Coleridge's *Public Life of Our Lord* adds to the explanation of the Gospels the applications and reflections of a modern man's mind, in numberless directions, social, political and historical—in what is properly the philosophy of history. As to St. Paul, from whom so many of the Epistle lessons are taken during the year, I need only mention, as a prime sample of the most useful kind of work for a busy man, Bernardinus a Piconio, whose three volumes, called *Triplex Expositio,* are to be found everywhere.

The basis of all clear exposition is dogma, which belongs to Scholastic theology. Nothing can make up, in point of clearness and fullness, for the luminous intelligence which is derived from this quarter. Let me quote a word from Possevino:[5] "Those who consider Scholastic theology not to be very necessary find that they have been mistaken, when it comes to disputing with heretics, or when some perplexed case of moral theology comes up for elucidation." Its bearing on moral theology is particularly pronounced. For, what philosophical ethics is to the whole basis of moral theology in the fundamental acts, laws, etc., as well as on contracts, that is Scholastic theology to moral in all the rest. In fact it was not till a comparatively recent date that moral ranked as a separate study in a full course of theology. Consider how it comes in as *Pars 2da 2dae* of the *Summa* of St. Thomas. I remember Cardinal Mazzella regretting that any change should ever have taken place in this respect. The work done by Busembaum, St. Alphonsus Liguori, and Gury, has been found so handy as to be carried beyond its legitimate sphere; and casuistry, using that word in its correct sense, has taken a place which belongs to Scholastic theology in its full sense. Perhaps one of the chief merits in Lehmkuhl's method is the conspicuous place which the basis of broad principle occupies, and the manner in which he incorporates so much of the *2da 2dae* of St. Thomas.

I cannot do more than point to that large and important class of works which pertain to the direction of souls in the practice of a devout life. This, indeed, is supposed to be the ordinary Christian life, as the Council of Trent says: "In ipsa justitia per Christi fidem accepta, cooperante fide bonis operibus, crescunt atque magis sanctificantur," etc.[6] An intimate knowledge of these works serves the priest in many ways—not least in enabling him to recommend suitable books to particular persons. A most agreeable form of this study is the reading of Saints' lives, so many of which are on hand, excellently written in English.

The study of Canon Law, which has taken quite a start of late years, cannot be too much commended. It exhibits the

[5] Ubi supra, lib. iii, c. 8.

[6] De justif., c. x.

constitutional mechanism of the Church. History shows that mechanism in the process of helping to form the political constitutionalism, which has developed so universally in our day; though scarcely for the better, since it has broken loose from the principles which presided over its birth. A fanatical author like Hallam cannot write a Constitutional History of England without the framework of a constitutional history of the Catholic Church.

Of properly written Ecclesiastical History we have a good example in Alzog, as well as in Pastor, and in all of Cardinal Hergenroether's works. From an essayist's point of view the last-named author treats those troubled questions of the Catholic Church and the Christian State which men like Wiseman, Brownson, Manning, Newman, and others have treated so well, in their own time and place. Here is a very special place for the Catholic periodicals, among which the ECCLESIASTICAL REVIEW, as its program states, deals with questions of the day in their principles and special application to the priestly and pastoral functions, while others, like the *American Catholic Quarterly Review* and the *Dublin Review*, address themselves to such questions more at large and at leisure.

Liturgy represents the law of worship in concrete practice. An insight into its meaning opens up a splendid picture in the foreground with a deep perspective of history. Consult Dom Gueranger's two volumes on *Institutions Liturgiques*, and his other works, one of which, the *Liturgical Year*, has been translated in twelve volumes. Or take Bridgett's elegant work on the *History of the Holy Eucharist in Great Britain*.

*Catechism and Sermons*, which I name in the last place, come here because they suppose all that has gone before. They cover the whole ground, from the folk-lore of the catechetical answers that pass into the mental fiber of Catholic children, and furnish in later life the same leverage for missionaries which axioms or proverbs lend to the ordinary speaker, up to the explanation of all that a Catholic and enlightened intelligence craves for, seeking the reasons of the faith which is in it. The auxiliaries here are various. There are books of sermons, like Hunolt's; sketches of sermons, like those of the *Homiletic Review;* or suggestive matter under heads, like Schouppe's *Adjumenta Oratoris Sacri*. But tastes

and attractions are so diverse that I cannot dwell upon this point.

III.

There is room for only a few remarks on the remaining four sections of the library. With respect to Philosophy, I do not profess to know the amount of indulgence which a busy man can, with a safe conscience, allow himself in the enjoyment of this luxury. Perhaps the specialist who draws up the list will be more satisfactory. But I know that ever so much depends, not on familiarity with philosophical "systems" as they are called, but on the habits of philosophical thought. The demand made sometimes for a scientifically educated clergy, that shall follow the manœuvers and antics of the *Zeitgeist*, is nothing less than a demand for the time of leisure, which the Preacher speaks of[7] and which is exactly what we are not supposing. Nevertheless, a mind once formed correctly in logic and sound philosophy, and then kept well strung by even a slender nerve of philosophical reading, will be equal to at least one great work in the scientific world. It will understand terms, and will distinguish the bad use of terms. With the bad use of terms properly distinguished and dissected, there would be little of the fashionable materialism or agnosticism of to-day; and there would be no shred of popular evolution. The most important part of this section is Ethics or Moral Philosophy, which includes, among other things, the question of Education. Just as the whole current of metaphysical science bears toward ignorance of God and of the soul, in the same way the practical extensions of ethics run into perversions of the natural law, and lead to the materializing of children through the machinery of education. The child is the prey that the world is hunting down.

In the next two sections, History and Literature, the priest can find an intellectual recreation, which, while ever looking to the end, and being worthy of the person, falls in with that Providence of God, to whom we say:

> Qui temporum das tempora
> Ut alleves fastidium.

[7] Ecclus. 38:25.

As a general rule, it will scarcely repay a practical man to peruse history, except as relating to the history of the Church. Indeed, there is little of it that has not this philosophical relation, if only the bearings are indicated by a sound author, or discerned by the judicious reader. As an instance of the truly philosophical kind, we may mention Allies's *Formation of Christendom,* and other works by the same author, to whom Pope Leo XIII sent a special message of commendation through His Eminence Cardinal Vaughan. Bossuet's *Histoire Universelle,* a little work in one volume, is a classical model in this line. Balmez's *Protestantism and Catholicity* was written against Guizot, and covers most of the important questions in history at large, which has well been styled by the Pope "a general conspiracy against the truth". Chateaubriand's well-known *Genius of Christianity* predominates with the esthetic element. Other histories of a more narrative kind exhibit the tissue of human events, which are always repeating themselves. "Nothing under the sun is new; neither is any man able to say: Behold this is new; for it hath already gone before, in the ages that were before us."[8] The reason is, because the nature of man is the same, and the motives which act on him remain the same. The only things that vary, as humanity sails on in the sea of life, are the latitude, the longitude, and certain marine conditions, which an observant mind will take account of in its inferences and forecasts.

Literature includes orators, essayists, poets, as far as these suit the purpose. There are some writers whose main or sole attraction is their style, otherwise marred by a common, vulgar bigotry. Such is Macaulay. This common bigotry, however, is less prejudicial to the delicate sentiments of faith than the insidious blasphemy of much current literature which for its elegance, *propter sermonis elegantiam*,[9] invites perusal, and through its elegance instills poison even into solidly-formed minds. The iridescent product of diseased minds and hearts may well be left to the corruption which engenders it and which it intensifies: *Qui in sordibus est sordescat adhuc.* With so much literature of our own, with the regular subsidies to style in one or other standard review, and the well-

[8] Eccles. 1:10.

[9] Reg. Trident. Indicis vii.

written articles of a reliable weekly, there will be no want of equipment in good English, which is so desirable a qualification in preaching as well as in conversation.

And now, in the last place, there are books of reference for consultation. Such in the order of encyclopedias, is Welte & Wetzer's *Kirchen-Lexicon,* the latest edition of which has been edited by Cardinal Hergenroether, while the older edition is to be found in French, under the name of Goschler. Such, too, are several of the *Bibliothéques* of Migne, all of them theological, but some of them very universal in their scope. Thus the *Démonstrations Evangéliques* contains integral portions of works by over a hundred writers, Catholic as well as non-Catholic, covering the whole ground indicated by the name, and as perspicuously arranged as a dictionary. Now, as to other thesauri, apparatus, libraries, dictionaries, we shall look for them in the lists appended. Such as I have mentioned have occurred to me only as giving a concrete illustration to the principles I wished to record.[10]

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## WHAT IS A SERMON?

ONE may search through many works on homiletics without finding a definition of a sermon. The authors seem to take it for granted that to give a definition would be a work of literary supererogation. Does not every reader clearly understand that a sermon is a sermon?[1]

[10] It would be a service to priests in their capacity of directing others and answering questions, if these lists were drawn up, both of authors who are to be universally shunned and of particular books in vogue which ought not to be read. While I was writing the above, a religious teacher inquired whether Dumas should be approved of among the day-scholars of the convent?—Dumas, whom the *Index* pillories with this universal condemnation: "*Dumas (Alexander, pater et filius), Scripta omnia romanensia quae sub utriusque nomine in locum edita circumferuntur quocunque idiomate.*" Such a work has just been done in a little popular book for the French laity by P. H. Fayollat, de la C. de J., *L'Apostolat de la Presse,* 1892.

[1] Some writers appear to identify "preaching" with "sermon". That which is "preached" must be a sermon. Some vagueness is thus encountered; for consider the definition of preaching constructed by Brooks, who thought it "not hard to find a definition". This is his definition: "Preaching is the communication of truth by man to man. It has in it two essential elements, truth and personality" (*Lectures on Preaching*). The definition would apply to any truth—historical, scientific, social—communicated by letter or

A spiritual master of Saint-Sulpice compared a priest to a candle. He is to be consumed in the service of others. In countries like ours, he is so greatly involved in necessary and unremitting care for two very diverse interests—that is, temporalities and spiritualities—that unless endowed with splendid physical endurance he is consumed rather rapidly, since he is apt to burn the candle at both ends. Any methodizing of his work, any profitable suggestion thereunto, any hint at clarification of his multiform and often mutually entangling duties, would not be amiss, even though failing to effect its kindly-meant aim. Perhaps a definition of a sermon would help to distinguish that duty from others that may be confused with it?

After pointing out that "we are made priests mainly for the good of others", Father McGinnes notes (in *The Ministry of the Word*) that this good is procured "by the celebration of holy Mass, the administration of the sacraments, and the ministry of the Word". With respect to the last of these offices, namely the ministry of the Word, he remarks that "we study and learn *in order to impart to others*". How shall we impart to others what we have learned of divine truth? He details many methods:

This *imparting* comprises the delivery of sermons, instructions, lectures, from the pulpit, to adults and to children; catechetical instructions in day school and Sunday school; addresses to guilds,

telegram or telephone as well as orally (with all of one's magnetism, or "action", or "personality" to deepen its impression) from any man, believer or unbeliever in religion, to another man. That is not preaching, in the accepted sense of the word; rather less can it be called a sermon.

Another definition is given by Dr. Hall: "Preaching is making men think, and feel as they think, and act as they feel" (A. C. A. Hall, *Preaching and Pastoral Care.*) He sets great store by the definition, whose source he cannot recall. He thinks it "altogether admirable, because it lays down that it is *to the whole man* we are to preach. . . Preaching is to instruct the mind, to stir the affections, to arouse and quicken the conscience, to move the will. . ." So far as the words of the definition go, however, they would equally well apply to a capable haranguer of a mob, advising arson or pillage or murder. The element of "divine truth" should have been included in the definition.

This element is included in the definition made by Pattison: "Preaching is the spoken communication of divine truth with a view to persuasion." We may wonder what is the persuasion to accomplish? Is it persuasion merely to believe the truth announced, or in addition to act out the implications of that truth? Concretely, would a spoken discourse that attempts to make its hearers accept the doctrine of the "Virgin birth" be properly labeled a "sermon"? Might not a public lecture, or a private conversation, or a speech at a Quarterly Meeting of clergymen, attempt (and mayhap attain) the same end? Is there any distinction between a sermon and such other oral communications?

temperance leagues, and confraternities; historical, scientific, and other lectures from the platform; and speeches on (it may be said) almost every subject, and on almost every occasion. It comprises reading in public the Word of God, pastorals, circulars and other communications from our Bishops; public prayers and devotions; church notices, lists of names, banns of marriage, etc. It comprises writing in defence of religion, when occasion for so doing arises. In a word, on all occasions, in church, in school, in hall, and in the press, we must be ready to be ambassadors for Christ.

Small wonder if the candle do not last long—for all of these tasks fall under only one of the three categories into which McGinnes divides the work of the priest. And meanwhile he makes no mention of the still more time-consuming and mayhap inevitably more engrossing, more multiform, more involved and perplexing activities to be pursued in order to satisfy the merest physical needs of religion in places where its institutions must be built up from the very soil and be maintained without endowment or State aid. In view of all these mutually conflicting tasks, it might well seem that he would be a thoughtlessly harsh critic who should sneeringly comment on the figure of the burning candle that, in the case of many sermons, it is being consumed without shedding much light.

Now Father McGinnes specifies many kinds of priestly work under the head of the ministry of the Word. He speaks of sermons, instructions, lectures, catechetical instructions, addresses, speeches, essays. All of these are the original work of the priest. We are not at present concerned with his manner of reading pastorals, circulars and letters from bishops, church notices, prayers and devotions.

It would accordingly seem that sermons are not quite identical with the other species of oral utterances, such as instructions, lectures, addresses, and the like. Neither is the sermon to be an essay, although the essay be spoken or read to listening ears and not printed for inquiring eyes.

What, then, is a sermon? How shall we discriminate it from the others? The discrimination cannot be based merely on the place (namely the pulpit or sanctuary) where it is uttered, for McGinnes clearly intimates that the pulpit does not make such a distinction. He speaks of "the delivery of sermons, instructions, lectures, from the pulpit". The distinction must arise from the character of the matter thus de-

livered. A sermon, then, is not an instruction, or a lecture, or a speech, or an address, or an essay.

Father McGinnes does not make the distinction for us in his admirably concise and attractive volume. He proceeds to tell us the different kinds of sermons: the Set Sermon, the Dogmatic, the Controversial, the Moral, the Panegyric, the Homily; Sermons on the Mysteries of our Lord and His Blessed Mother, Courses of Sermons (or, as he expresses it, "The Course of Religious Instruction"). Other writers on homiletics define "sacred eloquence", or "sacred oratory" for us, but appear to include under these heads in general all the species of pulpit utterances.

We nevertheless come upon descriptions which, by analysis and synthesis, may be made to serve for a definition. Thus Father Potter, in his *Sacred Eloquence,* says that "the means by which the sacred orator proposes to himself to obtain his end is by *instructing,* by *pleasing,* and by *moving* his flock. . . thus attaining the happy result which every orator, but more especially every preacher, must necessarily propose to himself as the end and aim of all his preaching, viz., the *persuading* of his hearers to take those good resolutions which he has already, by his argumentation, *convinced* them they ought to adopt." Conviction, he adds, is not persuasion.

We seem to have here something which distinguishes a sermon from a lecture, a speech, an address, an instruction, an essay. The lecturer strives to please, to inform, sometimes to convince, his hearers. His business is mainly to inform, albeit pleasantly and intelligibly. This is true even if his theme be something connected with religion, such as a certain phase of ecclesiastical history, or a clear description of Papal Infallibility, or the caution exercised by the Church in the processes of canonization. An essay can be discriminated from a lecture partly by its relative brevity, partly by its style of presentation (which will hardly tolerate the diffuseness and abundant illustration, or the colloquial manner, permitted to the lecture). Similarly, an address, even if it be upon a religious topic, will differ from an essay by its direct utterance to hearers instead of readers (permitting the "I" without apparent egotism, and the "you" without undue familiarity); and it will differ from a lecture partly by its

usual brevity and partly by its easier and more direct and more personal style.

Now a sermon's ultimate aim, according to Father Potter, is to *persuade* to moral action. In this it is like certain kinds of speeches, such as those of pleaders for humanitarian causes. If, still more narrowly considered, the speech be by a priest to an assemblage of striking workmen nearly all of whom are Catholics, and if it have for its aim the moderating of inflamed passions, it approaches closely to the principal characteristics of a sermon, inasmuch as it seeks to persuade by religious considerations. Such a speech will differ from an ordinary sermon, perhaps, by its great mixture of natural with supernatural motives, its great particularity of appeal, its diplomatic carefulness and restraint, its authoritativeness cloaked by an unauthoritative manner—this last, because passionate feelings submit but uneasily to what looks like dictation, how rightly authoritative soever it be.

There remains the distinction to be made between an instruction and a sermon. The main things needed for an instruction are simplicity of style and diction, clearness of definition and demonstration, logical coherence (without the appearance of logical formalities), attractiveness of presentation, happy illustration. All these are, it is true, desirable in a sermon as well. But the formal aim of the sermon is, we are told, *persuasion* and not merely *conviction*.

Suppose, however, we are preparing a *doctrinal* sermon. How shall it differ from an instruction? If we are not to confront here a *contradictio in adjecto*, what other kind of persuasion do we seek in a doctrinal sermon than the persuasion needed to make our hearers willing to believe in the truth which we have propounded and fully demonstrated? Do we not wish that those who hear an instruction shall similarly accept as true the stated and demonstrated truth? Does an instruction presuppose as hearers a perfectly docile auditory, whereas a doctrinal sermon presupposes at least some refractory or mayhap obdurate wills among the listeners?

We come at this point upon the common distinction between the two grand classes of sermons, the doctrinal, the moral. Each class has its advocates of varied emphasis. Some declare that the people need more doctrine. Others (perhaps

disliking the toil that goes with the preparation of doctrinal exposition and varied demonstration) assume that our people, having been most lengthily instructed in the grades of the parish school, need more frequent reminders of their moral duties. In *The Pastor and His People,* Father Potter argues strongly for the dogmatic sermon: "It surely, then, requires no further argument to show that, in these days, the establishment of the great Christian truths by clear, solid, and convincing arguments, is one of the noblest and most useful themes which can engage the attention of the sacred orator, whilst at the same time it is of the most paramount importance and of the most rigorous obligation." On the other hand, in his volume on *Sacred Eloquence,* he managed to give a moral twist to whatsoever kind of sermon, declaring that "the *persuading* of his hearers to take those good resolutions which he has already, by his argumentation, *convinced* them they ought to adopt" is the "happy result which every orator, but more especially every preacher, must *necessarily* propose to himself as the end and aim of *all his preaching.*" I have italicised the word "all", as well as the preceding word "necessarily."

A doctrinal sermon, then, cannot rest with a clear exposition of divine truth and a logical demonstration of it. Neither can it rest with persuasion to accept that truth. The devils believe and tremble. But they are terrible mischief-makers against God and His truth. Accordingly, although Msgr. Meyenberg fails to define a sermon in his extensive work on *Homiletic and Catechetic Studies,* he does quote (p. 691) Bishop Keppler on the essential characteristic of a sermon. Moral enters into every sermon: "There is no sermon which could have a purely didactic aim, none that might be intended merely to move, none which could move the will without uniting with the knowledge of faith or influencing the same. So, too, are there no purely dogmatic or purely moral sermons; dogma must always end in moral; moral must be built upon dogma."

A sermon, then, whether it may for convenience be classed as either dogmatic or moral, must persuade to moral activity. The point is rather important. A preacher at the first Mass of a newly ordained priest might naturally take for his theme the dignity of the Christian priesthood, or the Apostolic labors it implies, or the authority it possesses, or the power it exer-

cises, or the social influence it can exert; or the sermon might summarize all these and other qualities and attributes of the priesthood. If it do nothing more than this, is it really a sermon, or is it not rather a lecture? Similarly, a doctrinal sermon preached at the consecration or installation of a bishop, and establishing with clarity and conviction the divine institution, tradition, and protection of that Christian office, is a lecture—attractively reasoned and illustrated, it may be, but still properly a lecture—rather than a sermon, unless the hearers are to be moved by some moral impulse, such as greater reverence, more willing obedience, and the like, toward the priesthood or the episcopate.

It may be contended that if a sermon simply establishes the truth of some Church teaching that may be either misunderstood by its friends or impugned by its enemies, it brings comfort as well as enlightenment to its hearers; it deepens faith, brightens hope, inflames love toward our holy religion.

It ought indeed to do so, and doubtless very often does so, and in that measure has succeeded in doing some spiritual good. But a good lecture would achieve the same result. So would a well-written essay, or instruction, or address, or spiritual conference, or speech. If a sermon is to differ specifically from all these, it must have a higher purpose. According to Bishop Keppler, it must issue in moral activity if it is to be considered a successful sermon. It must try to achieve this, if for no other reason than that it is most highly privileged—privileged in the sanctuary and the pulpit from which it is spoken, privileged in the ecclesiastical vestments worn by the preacher, privileged as an interruption of a most sacred religious function and of an otherwise continuous ceremonial, privileged in the decorous attentiveness of its sympathetic auditory, privileged in the general aura that envelopes the occasion, the speaker, and the place where God's glory dwelleth—and the preacher should use that privileged quality of the sermon to achieve the best results possible.

The preacher of a doctrinal sermon, then, should have in contemplation not alone his theme and his auditory, but as well the moral to be gained and the best means of attaining that moral. It is desirable that he should have this moral effect quite as clearly before his mind's eye as the catena of

proofs that shall establish the truth of his doctrine. The moral must affect his presentation of the truth, in respect partly of time-limits for proofs and "application", partly of relative emphasis in the tone and manner of the delivery. It is not wise to take for granted that his hearers will draw the inferences, or make the applications, which ordinarily logical minds might reasonably be expected to draw and to make. He must accordingly provide liberal room for declaring the moral and making the application for his hearers. In brief, he should seize an opportunity to make religious instruction the basis and motive of moral progress.

It may not be amiss to support these views by excerpts from approved writers on homiletics. Father Feeney, for instance, begins his *Manual of Sacred Eloquence* with the declaration that "eloquence is the faculty of persuading another to some definite object"—"*persuading*". He does not define a sermon, but does define "preaching" as "the address of a duly appointed minister of Christ on the revealed word of God, by which an audience, assisted by divine grace, is persuaded to some definite object in the supernatural order." Again we find the word "persuaded." A doctrinal sermon ought to persuade.

Again, the proofs in a doctrinal sermon may be lessened in number in order to make room for an artistic moral application. St. Francis de Sales, indeed, cared less for proving than for persuading: "You cannot conceive", he said to M. de Belley, "how beautiful the truths of our holy faith are when we consider them in a spirit of peace and tranquility. We smother them when we labor to over-adorn them, and we hide them when we strive to bring them too prominently forward. . . . If the Holy Ghost do not illumine the soul with His supernatural light, all our proofs are feeble and useless, and we only place obstacles to the interior action of the Spirit when we heap proof upon proof, and argument upon argument." Proofs deal with achieving conviction. What shall rather persuade?

St. Francis declares that "to propose these truths with the utmost simplicity is one of the most efficacious means of persuading, provided that our hearers do not resist the Holy Ghost." The doctrinal sermon may be made persuasive of

the truth it teaches, and still find space for a persuasive moral application. We are assured by M. de Belley that the Saint invariably divided a discourse—even one intended to combat heresy—into two parts. In the first part, he uncontentiously proved the doctrines of the Church from the texts adduced by heretics to overthrow them. The second part he devoted to morals and piety.[2] His letter to the Archbishop of Bourges on Preaching seems to go even farther in limiting the appropriate topics for preaching to such doctrines as have obviously a wonderfully strong appeal for moral conclusions: "St. Paul states in one word to his disciple Timothy what should be the matter of preaching. 'Praedica verbum'; 'Preach the word of God.' 'Praedica evangelium', says our Master. St. Francis (whose festival we celebrate to-day) explains this by urging his brethren to preach on the virtues and vices, on hell and heaven. For that purpose the Holy Scripture contains sufficient matter. Nothing more is required" than the Scripture for such topics, although, as he grants, much else—the Fathers, the lives of the Saints, examples from natural history—can be used also. It seems to be a very moderate program.

It is the doctrinal rather than the moral sermon that may lead one to ask, "What is a Sermon?"

H. T. HENRY.

*Washington, D. C.*

[2] One might be curious to know how St. Francis would to-day treat the subject of "the Virgin birth". What would he discuss in the second part of such a discourse? When I wrote the first footnote to the present paper, I was not aware that Dr. Hall had selected that very topic as one of the illustrations of how to discuss things in a doctrinal sermon. His book was issued in 1913 and thus anticipated the present storm between the Fundamentalists and the Modernists amongst our separated brethren. I think his illustration somewhat better than his definition of preaching: "Show that *the Virgin Birth of our Lord* is not a mere miracle wantonly thrown in, but that (*a*) it guards the single personality of Him Who, existing with the Father before all ages, in time took our nature and was born of blessed Mary, and that (*b*) it gives a really fresh start for humanity, the human nature of our Lord, in body, mind, and spirit, being fashioned entirely by the Spirit of God in conformity with God's mind and design for human nature." These two *rationes convenientiae* support the main argument in such a way as to imply moral conclusions. The conclusions, however aptly and abundantly illustrated, might still more vividly implicate concrete moral applications. A "sermon", nevertheless, ought to state these moral applications or implications, which even alert and interested hearers might fail to make for themselves. For—if we may accept unquestioningly the declarations of Bishop Keppler—even a doctrinal sermon must issue in something beyond a merely intellectual assent to the doctrine proposed and proved in the sermon. It must issue in moral affections and resolutions. To leave these unstated or weakly illustrated would be hazardous. The preacher should not have his dogmatic needs too engrossingly before his mental vision. He must allot some time to "the second part", as M. de Belley says St. Francis invariably did.

## NEWMAN'S INNER LIFE REVEALED IN HIS SERMONS.

NEWMAN wrote about forty volumes. In 1914, Fr. J. Rickaby, S.J., published an index to all the works of Newman. With the help of this index a person can in a moment find what the great author has to say on any given subject. An article touching on all his works would be instructive, but since his "inner life" is to be found in his sermons, we will confine ourselves to the Sermon volumes. There are one hundred and ninety-one sermons in the eight volumes known as the *Parochial and Plain Sermons.* They were preached at St. Mary's, Oxford, when Newman was an Anglican divine. They are primarily moral discourses with little of theological elaboration. Very few changes in the text would be required to make them Catholic discourses. To this day they have been published without alterations. Besides these eight volumes there is one volume entitled *Sermons on Subjects of the Day,* containing twenty-six sermons. These, too, were preached before Newman's conversion. Then we have the two volumes of Catholic sermons, *Discourses to Mixed Congregations,* containing eighteen sermons, and *Sermons Preached on Various Occasions,* containing fifteen sermons. These eleven volumes contain 250 sermons. They are a portrait of Newman's interior. To these eleven volumes let me add the *Meditations and Devotions* and the poem, *The Dream of Gerontius.* I am adding these because they belong to and complete the series of works which give us the inner life of the great English Oratorian.

Newman foresaw an unprecedented movement toward unbelief, and in the fifteen *Oxford University Sermons* he brings out the reasonableness of religious belief to all men of good will and the shallowness of the merely worldly wisdom which issues in unbelief. This volume belongs in a class with his *Development of Christian Doctrine* and *Grammar of Assent* and, hence, I did not include it in the list, although it is a book of sermons.

Before speaking of Newman's sermons as the record of his "inner life" I want to call attention to a few noteworthy facts about them. When we take up the sermon volumes, we find that every sermon has a title. We cannot be too grateful to the Cardinal for these titles. Each title gives us in a few

words the one point brought out in the discourse. Take the title of the first of the *Parochial Sermons*—"Holiness necessary for future blessedness." The essence of the sermon is in those few words. It is good to keep the title in mind when reading the sermon. If we do, it will help us to realize how fully the words spoken by Carlyle about Chalmers's preaching applies to every one of Newman's sermons as well: "The triumphant march of an idea with its satellites and supporters." To read over the titles of the 250 sermons, especially to one familiar with their contents, is a spiritual treat in itself.

The great Oratorian exhausts one idea in each sermon instead of bringing out many points in an incomplete and unsatisfactory manner. For this reason, the titles are invariably helpful. After reading a sermon you are impelled to say: "Surely, the last word on the subject." Hence, Newman's sermons are satisfying. "Before I discovered Newman," someone declared, "I looked about for years for sermons of this kind, but in vain. I once spoke of my disappointment to a Professor of Literature. He replied that he was afraid I would never find my ideal realized. When Newman's sermons fell into my hands, I said at once: 'This is what I have been looking for. Now I am fully satisfied at last.' I understood what Benson means when he wrote: 'To me Newman is the prophet.'"

I need hardly say that the sermons are original. "Viewed from the standpoint of effectiveness in the preacher, or of utility to the congregation," writes Fr. Barry O'Neill, C.S.C., "a fifth-rate original sermon is worth at least five times as much as a first-rate borrowed one." Newman's sermons are first-rate original utterances, and hence their marvelous transforming power. They were what someone said of another set of original sermons, "Something you could not hear twice in a lifetime."

Newman read his sermons in the pulpit. He realized that it would have been an advantage had he been blessed with the gift of delivering them like the great French orators, but at the same time he knew that in the case of one speaking from the heart to the heart, delivery is secondary. He read his sermons with the same earnestness with which they were conceived and written. His reading them did not cause anyone

to remark what someone once said to a preacher who was getting no results: "For a half hour you were not trying to get something into my mind, but something off yours." Newman could truly say: "I preached as never sure to preach again, and as a dying man to dying men." The sermons of Newman are perfect compositions. Fr. Donnelly, S.J., who analyzes some of them, demonstrates this assertion. In his recent book, *The Art of Interesting,* he contrasts the academic sermons of Newman with the popular sermons of Fr. Pardow, S.J. I do not mean by "academic" that Newman could not hide his learning. Some learned authors employ unusual words to express the most simple truths. Newman said great things in a simple way. This is indeed the highest art. His aim was not to "shine" but to enlighten and move, and he employed the best way of accomplishing his object. He spoke in so simple and clear a manner that the uneducated man could grasp his message. At the same time, it would be untrue to say that Newman's sermons are easy reading. There is thought in each sentence, and each line calls for undivided attention. There is no reason for surprise, therefore, to find ourselves compelled to re-read a chapter read with a divided mind. The best time to read them is in the morning when the mind is fresh.

We may at times find ourselves reading parts of the sermons aloud, just to enjoy the music of his perfect diction. Did he make a special effort to write model English when composing his sermons? No. His heart and soul were in the subject he was treating, and the words came by themselves. By looking to the thought and making the language take care of itself Newman succeeded in writing English which has become more famous than that of the masters. I do not mean that he wrote out a sermon without encountering the difficulties an accurate thinker meets with. Newman wrote his sermons or parts of them until all obscure passages or expressions had been eliminated. It never ceased to be a question of untold labor to him, as he tells us in one of his letters.

Robert Hall, when asked how many sermons a preacher can prepare in a week, answered: "If he is a deep thinker and a great condenser, he may get up one; if he is an ordinary man, two, but if he is an ass, he will produce half a dozen." The

two hundred and fifty sermons of Newman entailed great and untiring work, and we can well imagine how these messages, wrung from his heart, must have exhausted him. They entailed the labor of childbearing, in conceiving, developing, and delivering the offspring of his love for souls.

His own views as to the most effective way of imparting truth are conveyed in the following notes dated 1868:

1. A man should be in earnest, by which I mean he should write not for the sake of writing, but to bring out his thoughts.
2. He should never aim at being eloquent.
3. He should keep his idea in view, and should write sentences over and over again till he has expressed his meaning accurately, forcibly, and in a few words.
4. He should aim at being understood by his hearers or readers.
5. He should use words that are likely to be understood. Ornament and amplification will come spontaneously in due time, but he should never seek them.
6. He must creep before he can fly, by which I mean that humility which is the greatest Christian virtue has a place in literary composition.
7. He who is ambitious will never write well, but he who tries to say simply what he feels, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature.

These rules he carried out to the letter. If other men do not write like Newman it may be because they lack the heart of a Newman. Emerson once said: "There is no eloquence unless the man is behind the speech."

The writer of the *Journal of My Life*, says "As often as I read Newman, I ask myself, now that he is dead, is there anyone left with repose enough and reverence enough to think out his own thoughts in all humility and teach the world as he did?"

Gifted men have written tellingly on various subjects, but when they wrote sermons, the result of their efforts was in many cases a disappointment. Real sermons must be lived before they can be written; because few lived like Newman, few preached as he did. I do not say, by any means, that all the saints were great preachers. They were by their example, but not necessarily in word. It requires piety,

learning and labor to become a preacher, and Newman put all three into his sermons. Hence the results. "The influence of his singular combination of genius and devotion," writes Dean Lake, "has had no parallel at Oxford before or since." Froude writes of Newman's poetry, but it applies to his sermons as well: "Great as his poetry struck me, he was himself all that his poetry was, and something far beyond."

Many of our non-Catholic pupit orators have expressed the conviction that more than learning is needed for effective preaching. Dr. Jowett resigned as preacher of the Fifth Avenue Presbyterian Church of New York in 1919. Those entrusted with the selection of a successor, apparently finding no satisfactory candidate in this country to succeed him, called John Kelman, D.D., from Scotland. Commenting on this selection, a Chicago paper remarked, "If a minister had been discovered in the whole country whose pulpit utterance had become a weekly public event in his city, whose sermons were confessedly thunderbolts of power, shaking the souls of his fellow citizens every time he spoke, there is no doubt whatever that Fifth Avenue would have called that American —but they didn't find him." Then the writer, enumerating the qualities required in a preacher, concludes: "Yet there would remain to be supplied, one other essential, without which no pulpit can ever be a throne of might. Most people to-day call it passion. The Fathers call it unction. At Pentecost the Apostles called it the power of the Spirit. They got it by praying for it, and the ministry to-day surely needs to be reminded that the Gospel is one food that is of sadly little use if served cold."

Newman did not have to arrange for socials and other attractions to induce the young men of Oxford to come to St. Mary's. He preached his famous afternoon sermons and all came, professors and students alike.

"There was not," writes Principal Shairp, "at Oxford, at least, a reading man who was not more or less directly influenced by it" (Newman's preaching). It impressed on them a sobriety of conduct and a seriousness not usually found among large bodies of young men. It raised the tone of average morality in Oxford to a level which perhaps it had never before reached. You may call it overwrought and too

highly strung. Perhaps it was. It was better, however, for young men to be so than to be doubters or cynics." "What were the qualities," he asks, "that inspired these feelings?" "There was, of course," he replies, "learning and refinement." There was genius, not indeed of a philosopher, but of a subtle and original thinker, an unequaled edge of dialectic and these all glorified by the imagination of a poet. Then, there was the utter unworldliness, the setting aside of all the things which men most prize, the tamelessness of soul which was ready to essay the impossible. Men felt that here was

> "One of that small transfigured band
> Which the world cannot tame."

Of the ever memorable sermons at St. Mary's, the same writer says: "The center from which his power went forth was the pulpit of St. Mary's, with those wonderful afternoon sermons. Sunday after Sunday, month after month, year after year, they went on, each continuing and deepening the impression the last one made."

"The service was very simple—no pomp, no ritualism, for it was characteristic of the leading men of the movement that they left these things to the weaker brethren. Their thoughts, at all events, were set on great questions which touched the heart of unseen things. About the service, the most remarkable thing was the beauty, the silver intonation of Mr. Newman's voice, as he read the Lessons. It seemed to bring new meaning out of the familiar words. Still lingers in memory the tone with which he read: 'BUT, JERUSALEM WHICH IS FROM ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL.' When he began to preach, a stranger was not likely to be much struck, especially if he had been accustomed to pulpit oratory of the Boanerges sort. Here was no vehemence, no declamation, no show of elaborated argument, so that one who came prepared to hear a 'great intellectual effort' was almost sure to go away disappointed. Indeed, I believe that if he had preached one of his St. Mary's sermons before a Scotch town congregation, they would have thought the preacher a 'silly body'. The delivery had a peculiarity which it took a new hearer some time to get over. Each separate sentence, or at least each short paragraph, was spoken rapidly, but with great clearness of intonation; and then at its close there was a pause.

lasting for nearly half a minute; then another rapidly but clearly spoken sentence, followed by another pause. It took some time to get over this, but that once done, the wonderful charm began to dawn on you. The look and bearing of the preacher was as of one who dwelt apart—who, though he knew his age well, did not live in it. From the seclusion of study, and abstinence and prayer, from habitual dwelling in the unseen, he seemed to come forth that one day of the week, to speak to others of the things he had seen and known. Those who never heard him might fancy that his sermons would generally be about apostolic succession or rights of the Church or against Dissenters. Nothing of the kind. You might hear him preach for weeks without an allusion to these things. What there was of High Church teaching was implied rather than enforced. The local, the temporary, and the modern were ennobled by the presence of the Catholic truth belonging to all ages that pervaded the whole. His power showed itself chiefly in the new and unlooked-for way in which he touched into life old truths, moral or spiritual, which all Christians acknowledge, but most have ceased to feel,—when he spoke of 'Unreal Words,' of the 'Individuality of the Soul,' of the 'Invisible World,' of a 'Particular Providence,' or again, of 'The Venture of Faith,' 'Warfare, the Condition of Victory,' 'The Church, a Home for the Lonely,' 'The Cross of Christ, the Measure of the World'. As he spoke, how the old truth became new! How it came home with a meaning never felt before!

"He laid his finger—how gently, yet how powerfully!—on some inner place in the hearer's heart, and told him things about himself he had never known till then. Subtlest truths, which it would have taken philosophers pages of circumlocution and big words to state, were dropped out by the way in a sentence or two of the most transparent Saxon. What delicacy of style, yet what calm power! How gentle, yet how strong! How simple, yet how suggestive! How homely, yet how refined! To call these sermons eloquent would be no word for them; high poems they rather were, as of an inspired singer, or the outpourings as of a prophet, rapt, yet ever self-possessed. And the tone of voice in which they were spoken, once you grew accustomed to it, sounded like a fine

strain of unearthy music. Through the silence of the high Gothic building, the words fell on the ear like the measured drippings of water in some vast dim cave. After hearing these sermons you might come away still not believing the tenets peculiar to the most High Church system; but you would be harder than most men if you did not feel more than ever ashamed of coarseness, selfishness, worldliness, if you did not feel the things of faith brought closer to the soul."

James Anthony Froude writes of the same sermons: "Personal admiration, of course, inclined us to look to him as a guide in matters of religion. No one who heard his sermons in those days can ever forget them. They were seldom directly theological. We had theology enough and to spare, from the select preachers before the University. Newman, taking some Scripture character for a text, spoke to us about ourselves, our temptations, our experiences. His illustrations were inexhaustible. He seemed to be addressing the most secret consciousness of each of us, as the portrait appears to look at every person in a room. He never exaggerated; he was never unreal. A sermon from him was a poem, formed on a distinct idea, fascinating by its subtlety; welcome—how welcome!—from its sincerity; interesting from its originality, even to those who were careless of religion; and to others who wished to be religious but had found religion dry and wearisome, it was like the springing of a fountain out of a rock.

"I recollect a sermon from him—I think in the year 1839. I have never read it since. I may not remember the exact words, but the impression left is ineffaceable. It was on the trials of faith, of which he gave different illustrations. . . . Again, I am not sure whether it was on the same occasion, but it was in following the same line of thought, Newman described closely some of the incidents of our Lord's Passion. He then paused. For a few moments there was a breathless silence. Then, in a low, clear voice of which the faintest vibration was audible in the farthest corner of St. Mary's, he said: 'Now, I bid you recollect that He to whom these things were done was Almighty God.' It was as if an electric shock had gone through the church, as if every person present understood for the first time the meaning of what he had all his

life been saying. I suppose it was an epoch in the mental history of more than one of my Oxford contemporaries."[1]

Fr. Barry writes in the *Catholic Encyclopedia:* "His college in 1828 made him Vicar of St. Mary's (which was also the University Church) and in its pulpit he delivered the "Parochial Sermons" without eloquence or gesture, for he had no popular gifts, but with a thrilling earnestness and a knowledge of human nature seldom equaled. When published, it was said of them that they beat all the sermons out of the market, as Scott's tales beat all other stories. They were not controversial and there is little in them to which Catholic theology would object. Their chastened style, fertility of illustration and short, sharp energy have lost nothing by age. In tone they are severe and often melancholy, as if the uttterance of an isolated spirit."

"It was at Oxford and by my Parochial Sermons," Newman himself declared, "that I had influence." [Ward, 387]. These sermons are the account of the development of his inner life, and for this reason Copeland has done us a great service by publishing the dates on which Newman preached them. The list may be found at the end of the volume containing the *Sermons on Subjects of the Day.*

It was a privilege to hear Newman, but next to that it is a grace to have the record of his sermons. Our heart may not beat when we reach for one of the sermon volumes, as did that of Ward when he heard Newman's step on the staircase, but we have one advantage which his contemporaries lacked. We do not have to wait a week for another sermon; we can have them all in our study and read one every day. We can read and re-read them until the heart of Newman has spoken to our heart.

Besides the eight volumes of *Parochial and Plain Sermons,* I mentioned a volume of *Sermons on Subjects of the Day.* "This title," the publisher remarks, "warns the reader that these sermons are to be read and understood mainly with reference to their direct or indirect bearing on the occasion or circumstances of their first publication. They have necessarily an historical and controversial aspect, though most of them treat of matters of deep and unfailing interest and of vast practical importance."

[1] *Short Studies of Great Subjects.*

The *Discourses to Mixed Congregations* were written during the honeymoon period of Newman's Catholic life. They are far more ornate, more akin to the sermons of the great French preachers—Bossuet, Bourdaloue, Massillon—than his *Parochial and Plain Sermons*. Their effect at Birmingham where they were delivered was very marked. They are polemical and hortatory rather than dogmatic, as the title implies. "They exceed," Barry declares, "in vigor and irony all others published by him." And Mr. R. H. Hutton writes: "These sermons have a definite tone and genius all their own. . . . and though they have not to me quite the delicate charm of the reserve, and I might almost say the shy passion of his Oxford Sermons, they represent the full-blown blossom of his genius, while the former show it only in the bud. . . . The extraordinary wealth of detail with which Newman conceives and realizes the various sins and miseries of the human lot has perhaps never been illustrated in all his writings with so much force as in the wonderful sixteenth sermon on 'The Mental Sufferings of Our Lord in His Passion'."

*Sermons Preached on Various Occasions*, as their title implies, were elicited by particular occasions. I mentioned also the volume *Meditations and Devotions*. This is not a book of sermons. It is really the prayer-book which goes with the sermons. Even the meditations which it contains are prayers. It would be difficult to find a more wonderful example of converse with God than, for example, the meditation entitled "resignation to God's Will". Laros does not hesitate to declare that Newman was the greatest master of prayer in the nineteenth century.

*The Dream of Gerontius*, writes Alexander Whyte, "was the true copestone for Newman to cut and lay on the literary and religious work of his whole life. Had Dante himself composed *The Dream* as his elegy on the death of some beloved friend, it would have been universally received as altogether worthy of his superb genius, and it would have been a jewel altogether worthy of his peerless crown. There is nothing of its kind, outside the *Purgatorio* and the *Paradiso* at all equal to *The Dream* for solemnizing, ennobling, and sanctifying power. It is a poem that every man should have by heart who has it before him to die."

It is not without significance in studying the genius of Newman to remember that he was a great lover of music. He played the violin. His favorite composer was Beethoven. On one occasion when he was presented with a new violin, he had a "bout", as he called it, at Beethoven's Quartets. "I thought them more exquisite than ever," he wrote, "so that I had to lay down the instrument and literally cry out with delight." His love of music and his talent of melodious expression went into the making of Newman's sermons, just as it influenced his whole life. He once wrote to a friend who reported to him that a certain person considered him a saint: "You must undeceive Miss A. B. about me, though I suppose she uses words in a general sense. I have nothing of a saint in me, as everyone knows, and it is a severe (and salutary) mortification to be thought next door to one. I may have a high view of many things, but it is the consequence of education and peculiar cast of intellect—but this is very different from *being* what I admire. I have no tendency to be a saint—it is a sad thing to say so. Saints are not literary men; they do not love the classics; they do not write tales. I may be well enough in my way, but it is not the 'high line'. People ought to feel this,—most people do. But those who are at a distance have exalted notions about one. It is enough for me to black the saints' shoes—if St. Philip uses blacking in Heaven."

After reading Newman's sermons, one is inclined to say: "If these are the 'inner life' of a saint's bootblack, then God help us!" If an ambitious cleric asked me what to do in order to become an effective speaker, I should tell him to first make a success of the course of studies prescribed by the seminary study plan. I should next suggest a special course under Newman. By reading a sermon a day, the course would take 250 days. Read a sermon a day. Use the volume of *Meditations and Devotions* as a prayer-book, and read *The Dream of Gerontius* occasionally. Take the 250 sermons contained in the eleven volumes once a year for several years in succession; study them prayerfully; assimilate them; live them. Make it a practice from the very beginning to compose original sermons. Even if they turn out to be fifth-rate compositions, never mind! The day will come when your sermons will be first-rate original ones.

The volumes I should recommend especially to seminarians in this country are:

Parochial and Plain Sermons (8 volumes)
Sermons on Subjects of the Day
Discourses to Mixed Congregations
Occasional Sermons
Meditations and Devotions
The Dream of Gerontius.

I would not expect all to read them, to study them, to assimilate them and to live them. I would not expect all to become Newmanites. Newman himself said "Homo paucorum sum—I am a man of the few." But I would expect many to become his disciples, and to these I would apply the words: "Blessed are they that hunger and thirst after justice, for they shall have their fill."

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## MARRIAGE "IN PERIOULO MORTIS."

THE authority and jurisdiction of the Church, centred in the Holy See as in its fount and origin, is shared to a greater or less extent by the different degrees of the hierarchy. Many cases are beyond the normal competence of priests and must be referred to the Ordinary; others must be referred by the Ordinary to the Holy See. But when death is imminent, the Church, whose chief concern is the spiritual welfare of the faithful, suspends the ordinary regulations, and grants the widest powers over all sorts of cases. The commonest and most familiar example is the supplied jurisdiction given to every priest to absolve all sins and censures in the hour of death. Similar provisions are made regarding the matrimonial legislation of the Church. But as these laws are of a somewhat intricate character and not entirely free from obscurity, it may be found useful to many to have them arranged and explained. The opportunity of applying them might not often arise, but when it does occur the circumstances are generally so pressing that an accurate knowledge of one's faculties is clearly desirable if they are to be of any use. We shall examine in this article:

I. What is meant by "danger of death."
II. The modification of the Tridentine Form in these cases.
III. The impediments which may be dispensed.
IV. The persons competent to dispense them.

It will facilitate the exposition to have the three chief canons before one's eyes:

Can. 1043. Urgente mortis periculo, locorum Ordinarii, ad consulendum conscientiae et, si casus ferat, legitimationi prolis, possunt tum super forma in matrimonii celebratione servanda, tum super omnibus et singulis impedimentis juris ecclesiastici, sive publicis sive occultis, etiam multiplicibus, exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, dispensare proprios subditos ubique commorantes et omnes in proprio territorio actu degentes, remoto scandalo, et si dispensatio concedatur super cultus disparitate aut mixta religione, praestitis consuetis cautionibus.

Can. 1044. In eisdem rerum adjunctis de quibus in Can. 1043 et solum pro casibus in quibus ne loci quidem Ordinarius adiri possit, eadem dispensandi facultate pollet tum parochus, tum sacerdos qui matrimonio, ad normam can. 1098 n. 2 assistit, tum confessarius, sed hic pro foro interno in actu sacramentalis confessionis tantum.

Can. 1098. Si haberi vel adiri nequeat sine gravi incommodo parochus vel Ordinarius vel sacerdos delegatus qui matrimonio assistant ad normam canonum 1095, 1096:

§ 1. In mortis periculo validum et licitum est matrimonium contractum coram solis testibus; . . .

§ 2. . . . si praesto sit alius sacerdos qui adesse possit, vocari et, una cum testibus, matrimonio assistere debet, salva conjugii validitate coram solis testibus.

## I.

"Danger of death" in this context is not equivalent to that which is required for the sacrament of Extreme Unction, but any danger suffices, for instance, the case of a person going into battle, or under sentence of death, or on the eve of undergoing a dangerous operation. The law which is contained in Can. 1043 incorporates earlier legislation.[1] As in many other points of Canon Law, however, the earlier provisions are extended and made more liberal. Thus the decree of Leo XIII restricted the power of dispensing impediments only in favor

[1] C. S. O., 20 Feb. 1888; S. C. Sac., 14 May 1909.

of sick people who were living together as husband and wife (*concubinarios*). There is no such restriction in the present canon. It is unnecessary to trace the gradual development of this privilege in pre-Codex decrees, as all that the average priest wants is a clear idea of the law as it operates now.

What degree of danger of death must be imminent before the extended faculties may be used? This point is always rather indeterminate even in the question of administering Extreme Unction, but fortunately a very clear line of demarcation suggests itself here. May the faculties be used when a prudent judgment is formed that there is time to have recourse to the competent authority? The question can be clearly answered by the ancient method of making a distinction. The Ordinary may dispense even when there is time to have recourse to the Holy See, but priests, including the *parochus*, may do so only when it is impossible to have recourse to the Ordinary. The truth of this doctrine is apparent from a comparison between Can. 1043 and 1044: there is no clause requiring this degree of imminence when the Ordinary dispenses, though there is such a clause in the priest's use of the faculty. The Leonine decree did restrict the powers of the Ordinary; Canon 1043 has expressly omitted the clause. A few authors have thrown doubt on the point and still interpret Can. 1043 in the light of the earlier legislation, but by applying Can. 209 the theoretical doubt, if it exists, is reduced to a practical certainty.[2] A similar rule exists when the faculties are used by a priest who is not competent for marriages: he may use his powers when there is not sufficient time to have recourse to the *parochus*.[3] In all these cases moral impossibility of reaching the competent authority is reckoned to exist even when it *could* be surmounted by using the telegraph or telephone.[4]

It suffices that one of the parties is in danger of death, even though the impediment directly affects the other party who is not in danger, for example, the impediment of subdiaconate may be dispensed if the man's wife is dying.[5]

The reasons justifying the use of the following faculties are "relief of conscience" and "legitimation of the offspring."

[2] Capello, *De Sac.*, III, § 232 h; De Smet, *De Matrim.* § 760.

[3] Can. 1044 and 1098.

[4] Codex Commission, 12 Nov., 1922.

[5] Genicot, II, § 523.

Many authors hold that adulterine and sacrilegious children cannot be made legitimate even in the hour of death (Can. 1051), and this is by far the most common and most probable view.[6] In practice there should be no difficulty, since "relief of conscience" is sufficient ground in itself, even though the children cannot be regarded as legitimate. But one or other of these reasons must be present for the valid use of the faculty of dispensing.

II.

In the case of danger of death, as just defined, marriage may be contracted validly and licitly in presence of the witnesses only. If it is possible for a priest to be present he should assist also, but the marriage is valid in the presence of the witnesses alone (Can. 1098). When marriage is contracted in this way there is a grave obligation on the witnesses or the assisting priest to cause the fact to be entered in the registers (Can. 1103 § 3). The sacramental rite should be made as religious as possible; but for the validity of the act it is sufficient for the witnesses to be able to affirm that matrimonial consent was given by the two parties. They are not required to "ask and receive" the consent, which is a necessary element in the normal and ordinary form of the contract (Can. 1095 § 3), although the simplest method would be for one of the witnesses to interrogate the parties in the ordinary English form of the ritual. The presence of *some* priest is recommended in order to have someone who may inquire whether the parties are free to marry (Cf. Can. 1019). If there is a diriment impediment, the presence of some priest is absolutely necessary in order to grant a dispensation; in no case can this be done by lay witnesses. There is no need to point out that a contract of this unusual character must be made with the greatest prudence and caution. There is in the first place the possibility of conflict with the civil authority, for the parties may be free to marry in the eyes of the Church but not in the eyes of the state. Possible scandal must also be avoided, for instance, in the marriage of a person known to be under a solemn vow. In most of these cases, the purpose of the law can be achieved by letting the general public know that the Church

[6] Cf. however Capello, III, § 232.

has provided for the case of these two people, without saying explicitly that they have received the sacrament of Marriage.

We have taken it for granted so far that a competent authority cannot be reached, in which case the marriage is valid before two witnesses alone. But if anyone is present who is competent to grant a dispensation,[7] we must notice a further latitude with regard to the "form" of marriage "in periculo mortis." For any of these may dispense not only the impediments strictly so called but also the *form of marriage* (Can. 1043, 1044), that is, they may dispense with the witnesses. This useful and quite certain legislation is not noticed by many authors, because it is not expressly mentioned in Can. 1098, which deals *ex professo* with the "form" of the contract.[8] A parish priest, for example, who wished to arrange for a marriage in danger of death, when there was no time to approach the Ordinary, has two courses open to him: he may dispense the witnesses, or he may allow the contract to be made before witnesses alone. Frequently this latter course would be the more prudent one to follow whenever the parties are not free to marry before the civil law, since in most civil codes a minister of religion would be liable to serious penalties in sanctioning an illegal union. There is considerable difficulty and controversy about the application of Can. 1098 outside the danger of death,[9] and it is beyond the terms of this article to discuss the point; but in the danger of death its application as explained is perfectly clear.

## III.

There can of course be no possibility of dispensing impediments of the natural law in the hour of death; impotence, previous existing marriage, consanguinity in the direct line and in the first degree collateral line, can never be dispensed. But any impediment of ecclesiastical law may be dispensed with two exceptions (Can. 1043). The first exception is the *priesthood*, which the Church is never accustomed to dispense for the private good of any individual. The second is *affinity* in the direct line arising from a consummated marriage. The reason for this exception is contained in Can. 1076, § 3: "Marriage may never be permitted if there is any doubt whether the

[7] Cf. IV, infra.

[8] Capello, l. c., § 604; Augustine, V, 295.

[9] Cf. E.T.L., I, 561.

parties are related by consanguinity either in the direct line or in the first degree collateral line." There is always the possibility that reputed affinity in the direct line may really be occult consanguinity; therefore the impediment cannot be dispensed when the marriage has been consummated. The same prohibition would probably have to extend to another case not expressly mentioned as an exception in Can. 1043, namely, if a man wished to marry the daughter of a woman with whom he had illicit intercourse before marriage, even though the marriage itself was not actually consummated.[10] Augustine curiously takes the clause "consummato matrimonio" not as restricted to affinity, but as affecting the whole canon.[11] This is evidently an erroneous interpretation, for it would exclude a whole class of cases where marriage is desirable "ad consulendum conscientiae." It is in a sense a correct interpretation of the Leonine legislation, but, as we have seen in (1), the Code no longer restricts this faculty to the case of "concubinarii."

It is important to notice that in granting a dispensation in "mixed religion" and "difference of worship," the usual guarantees regarding the faith of the children must be obtained even where death is imminent. Capello considers that if these guarantees are not obtained, the dispensation would nevertheless be valid, though illicit, provided that the danger to the faith of the children (which is a matter of divine law) is *de facto* made more remote, even though the explicit declarations required by ecclesiastical law are not obtained (III, § 232 ff.).

The faculties of Can. 1043 and 1044 can be used for everyone actually in the territory of the dispensing authority; whereas it is a matter of doubt whether the similar powers granted for use outside of the danger of death (Can. 1045) can be so applied. But both this doubt and the one in the previous paragraph can be resolved from Can. 209 in a liberal sense.

Whenever dispensations are granted under these canons, the ordinary must afterward be informed of the fact, except when granted by a confessor in the internal sacramental forum.

[10] E.T.L., II, 57.

[11] *A Commentary on Canon Law*, V, p. 100.

## IV.

Even at the risk of some slight repetition, the whole subject may be concluded by examining singly the powers of the various dispensing authorities included in Can. 1043, 1044, 1098.

1. The *Ordinary* may use the wide faculties conceded to him in the presence of danger of death even when there is time to have recourse to the Holy See, since Can. 1043 contains no restrictive clause, unlike the earlier legislation. His powers are in effect a very wide and generous application of Can. 81, which may be regarded as the "Magna Charta" of Ordinaries. They are wider than those of Can. 81, which allows Ordinaries to dispense from laws which the Holy See *usually dispenses*, in cases where recourse to the Holy See is difficullt. From Can. 1043 powers are given to dispense impediments like solemn vow and diaconate which are *not* usually granted in ordinary circumstances.

2. The *parish priest* may use the faculties only when recourse to the Ordinary is, morally speaking, impossible.

3. A *priest* who is not competent to assist at marriages can be considered under two aspects, as a *confessor* or as *alius sacerdos* of Can. 1098, § 2. There is a wide and important difference between these two offices.

(a) As *alius sacerdos* of Can. 1098 his powers are exactly equivalent to those of the parish priest, except that they can only be used when the parish priest or other priest competent for marriages cannot be had.

(b) As *confessor* his powers are not restricted by the clause allowing them to be used only when a competent priest cannot be had—it suffices that the Ordinary cannot be reached. But they may only be used in the internal forum of sacramental confession. As a confessor, therefore, his powers seem restricted to occult impediments, and the tiresome question arises whether by occult is meant "occult by nature and in fact," for example, crimen, or whether it extends to impediments "occult in fact, though public in nature," for instance, consanguinity which is *de facto* unknown in the district. Some authors hold that his powers in danger of death extend even to impediments which are public in nature and in fact (e. g., Vermeersch, *Epitome Juris Can.*, II, § 254). In theory the whole matter is extremely doubtful and obscure, though in practice the solu-

tion is fairly patent. Can a competent priest be reached or not? If the answer is negative, the *confessor* then becomes the *alius sacerdos* of Can. 1098 and enjoys the fullest powers in the external forum. If the answer is affirmative, there would be no difficulty, in ninety-nine cases out of a hundred, in either getting the competent priest or securing delegation. Supposing that in an exceptional case the seal of confession makes recourse to a competent priest impossible, there would, from the nature of the case, be no question of dispensing in the external forum, and the impediment would always be at least occult in fact; the opinion which interprets *occult* in this sense is sufficiently probable to be used.[12]

We do not minimize the very intricate nature of all this legislation. On the whole, however, it is extremely logical and clear, with the exception of the last point concerning the confessor's powers in the internal forum. Until there is some authoritative decision, the precise meaning of "occult impediment" will always be a moot point.

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[12] De Smet, *De Matrim.* § 793, n. 1.

# Analecta.

## SACRA CONGREGATIO RITUUM.

CANONIZATIONIS BEATI IOANNIS EUDES, MISSIONARII APOSTOLICI ET INSTITUTORIS CONGREGATIONIS IESU ET MARIAE NEC NON ORDINIS B. M. V. A CARITATE.

SUPER DUBIO

*An, et de quibus miraculis, post indultam ab Apostolica Sede eidem Beato venerationem, constet in casu et ad effectum, de quo agitur?*

Quae adversus binas, de quibus est sermo, sanationes, quaeque pro impetrandis Beato Ioanni Eudes supremis honoribus Sanctorum ad cognoscendum fuerant propositae, vel a disceptationis limine facere visa fuit difficultas, ad Medicos seu Chirurgos eadem dicenda est propius pertinere; quippe quae unam dumtaxat respicit specificam utriusque morbi naturam, minime vero intimam eamque veram atque germanam attingit miraculi rationem. Quamobrem, si quando contingat, ut, cum de miraculis agitatur quaestio, in designanda et definienda singulari prorsus atque individua morbosae cuiusdam affectionis forma discrepent inter se Virorum in arte peritorum iudicia, num, hoc in casu, exstet ac detur norma, eaque certa simul atque tuta, permagni interest sedulo attenteque perpendere. Distinctione quippe adhibita inter morbos, quos vocant

*functionales,* et eos, quos appellant *organicos,* si quidem in eo controversia sit, utrum de organico agatur morbo, vel potius de functionali, discordia haec tanti est facienda, ut prudens magis magisque securum nullum supersit consilium, quam ancipitem haerere et omnem rem in medio relinquere; idque ex peculiari innotescit functionalis morbi ingenio atque indole. Quamvis enim in istiusmodi etiam morbis laesio quaedam, functionum quaedam perturbatio exsistat necesse sit, haec tamen laesio, haec functionum perturbatio, quo statu nunc physicarum rerum versantur disciplinae, deprehendi nequit certoque dignosci; quandoquidem in defunctis hominibus, qui hysterica seu nevrotica passione, dum viverent, miserrime fuerunt divexati, cum secantur cadavera, sana inveniuntur organa, viscera aliaeque humani corporis partes, quin materiales uspiam appareant laesiones.

Quapropter sacra haec Congregatio summa procedens máturitate et cautione induci numquam potuit, tamquam idoneum miraculi subiectum, reciperet et probaret purum putumque functionalem quemdam morbum; neque solummodo in hac universa studiorum agitatione, sed ante actis quoque temporibus eadem illa se gessit ratione, prouti e proposito admonere non praetermittit Benedictus XIV, cuius idcirco, huc pertinentia, haec pretium est transcribere et exhibere verba: "Verum illud etiam animadvertendum, nonnulas in mulieribus crises materiales non omnium oculis expositas, ut plurimum, accidere, quae perfectam a morbo liberationem producere possunt: quapropter difficile admodum erit, liberationes ab hoc morbo recenseri posse inter miracula. Quod si aliquando a Postulatoribus causarum Beatificationis et Canonizationis tentatum est, numquam vidi admissum; Medicique acciti, ut ad favorem scriberent, operam suam, licet infelici conatu, constituerunt in eo, ut demonstrarent, morbum non esse *passionis hystericae,* sed *alterius naturae,* ingenue hoc modo difficultatem probandi agnoscentes ac declinantes" (Lib. IV p. 1ª, cap. 13, n. 14).

Functionalibus itaque sepositis morbis, in reliquis, quibus nomen est organicis, alia, generis longe diversa, consultissima suppetit regula, quam suggerit et flagitat comperta et explorata ratio organici morbi. Hoc quippe semel posito, fieri numquam potest, ut eodem cum organico morbo una simul sit quoque instantanea atque perfecta sanatio; ignorat namque nemo,

naturam in suo perficiendo redintegrationis opere non agere, nisi per gradus; secus enim si esset, sibi a suo Creatore necessario praestitutos, suos natura praetergrederetur fines.

Hisce igitur praeiactis, enucleatis et constitutis, in eisdem, foecundo tamquam inclusa semine, apta atque idonea continetur solutio difficultatis, de qua initio dicendi facta fuit mentio. Etenim, iudicialibus actis excussis et cribratis, testium dictis in memoriam revocatis, Medicorum a curatione testimoniis, atque suffragiis scripto exaratis a peritis ex officio accitis, probe inspectis et pensatis, duo haec posita sunt in aperto: unum, quod scilicet tum soror Ioanna Beatrix Londono, tum Bonaventura Romero organico laborarunt morbo, qui externas quoque oculisque spectabiles pepererat laesiones; alterum vero, quod videlicet, post praeviam Beati Ioannis Eudes peractam invocationem, isto ex organico morbo una cum externis oculisque spectabilibus laesionibus subita atque perfecta obtenta fuit sanatio. Quibus e duobus, veluti e duabus legitimis positis praemissis, necessario descendit, ineluctabili logicarum legum vi, ipsoque consentiente, suffragante et plaudente communi sensu, utriusque miraculi demonstratio, quemadmodum apertis verbis renuntiarunt testes, agnoverunt a curatione Medici, et suis scripto editis sententiis ostenderunt et evicerunt sex numero, tres vero pro unaquaque e duabus sanationibus, ab hac sacra Congregatione adlecti periti Viri, quorum e gremio non defuit etiam, qui aperte declaravit, hanc omnium peritorum concordiam in praeternaturali adserendo utriusque sanationis charactere, qui e subita atque perfecta promanat utriusque organici morbi sanatione, suo e loco atque firmitate vel minime posse dimoveri ex eo quod eadem omnino non adfuerit quoque concordia in designanda et definienda singulari prorsus atque individua utriusque morbosae affectionis forma. Eapropter si quid curae atque laboris superfuit adhuc, illud conferre oportuit circa opportunam emendationem et flexionem propositorum ita nempe, ut quae inferius enunciantur lemmata ea solummodo complecterentur elementa, quae iudicialibus responderent tabulis, et communi satis facerent peritorum diagnostico iudicio.

Ita, iuridico praescriptoque legis consono praesupposito utriusque facti fundamento, atque munere quisque suo sedulo naviterque perfungentibus et iudicialibus peritis Viris et causae

Patrono, haec, quae, abhinc iam biennium, duabus istis super sanationibus instituta est quaestio, tribus de more disceptationibus suum sortita fuit exitum in Congregatione generali, quae, post binas praehabitas, antepraeparatoriam et praeparatoriam, die vigesima proxime praeteriti mensis ianuarii coram Sanctissimo Domino nostro Pio Papa XI coacta fuit. In qua a Reverendissimo Cardinali Ludovico Billot, causae Relatore, sequens ad discutiendum propositum est Dubium: *An, et de quibus miraculis, post indultam ab Apostolica Sede Beato Ioanni Eudes venerationem, constet in casu et ad effectum, de quo agitur?* Reverendissimi Cardinales et Patres Consultores sua quisque ex ordine protulerunt suffragia, quibus tamen exceptis et perpensis, Sanctissimus Dominus noster supremam Suam distulit edicere sententiam, praesidium et lumen interim a Patre luminum enixe impetraturus. Quumque mentem Suam postmodum patefacere decrevisset, hodiernam elegit Dominicam in Septuagesima, quae dies accidit optatissima sanctaque laetitia referta utrique religiosae Familiae, quae Beatum Ioannem Eudes suum legiferum Parentem veneratur et colit; Congregationi nimirum Iesu et Mariae et Ordini Filiarum B. M. V. a Caritate; hac quippe die utramque apud religiosam Familiam solemne percolitur titulare festum Purissimi Cordis B. M. V.; quandoquidem liturgici cultus Sacrorum Cordium Iesu et Mariae idem Beatus Ioannes Eudes auctor exstitisse perhibetur. Quocirca Sanctissimus Dominus noster, Sacris devotissime operatus, ad Vaticanas Aedes arcessiri iussit Reverendissimos Cardinales Antonium Vico, Episcopum Portuensem et S. Rufinae, sacrae rituum Congregationi Praefectum, et Ludovicum Billot, causae Relatorem, una cum R. P. Angelo Mariani, Fidei Promotore generali, meque insimul infrascripto Secretario, eisque adstantibus, solemniter pronuntiavit: *Constare de utroque proposito miraculo:* de primo nempe *instantaneae perfectaeque sanationis Sororis Ioannae Beatricis Londono, e Congregatione Sororum Caritatis a Praesentatione B. M. V. de Tours, a diabete mellito atque ad aliis complicationibus renalibus, nephrytide, furunculosi et abscessu;* deque altero *instantaneae perfectaeque sanationis Bonaventurae Romero a peritonite traumatica et a gravi cranii laesione.*

Hoc Decretum in vulgus edi, et in acta sacrae rituum Congregationis inseri mandavit sexto idus februarias anno MDCCCCXXV.

✠A. CARD. VICO, Ep. Portuen. et S. Rufinae,
*S. R. C. Praefectus.*

L. ✠ S.

Alexander Verde, *Secretarius.*

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## DIARIUM CURIAE ROMANAE.

PONTIFICAL APPOINTMENTS.

*15 November, 1924:* Messrs Harry A. Walsh, Patrick J. Haltigan, and J. Leo Kolb, of the Archdiocese of Baltimore, created Knights of the Order of St. Sylvester, Pope.

*17 February, 1925:* Mr. Joseph M. de Navarro, of the Diocese of Northampton, Privy Chamberlain of sword and cape (supernumerary) of His Holiness.

# Studies and Conferences.

**Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.**

## OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES formally pronounces its acceptance of the two miracles proposed for the canonization of Blessed John Eudes, Missionary Apostolic and Founder of the Congregation of Jesus and Mary and of the Order of the Blessed Virgin Mary of Charity.

ROMAN CURIA officially announces some recent pontifical honors.

## THE THEOLOGY OF THE IMMACULATE CONCEPTION.

To the Editor, THE ECCLESIASTICAL REVIEW,

In the January number of the REVIEW appeared an article signed "A. R." on "The Immaculate Conception and the Contracting of Sin", a subject which has engaged students of theology since the time of St. Thomas of Aquin. In the thirteenth century there were different modes of explaining the mystery, but they were for the most part speculative. St. Thomas does not appear to have understood it in the sense of Catholic doctrine of to-day. Scholastic writers lay stress on the subject of the Redemption in the case. But the Mother of Christ was not redeemed. Hence the theory that God purified the foetus during the period before the infusion of the rational soul is untenable. In like manner it can not be said that purification took place at the moment of animation or passive conception, in such a way that with a priority of nature this purification precedes animation. These and similar views are not in harmony with the dogmatic decision of the Church.

The decree on the Immaculate Conception states that the Blessed Virgin Mary, in the first instant of her conception,

by a singular grace and privilege from Almighty God, in view of the merits of Jesus Christ, was preserved exempt from all stain of original sin. The expression "in view of the merits of Jesus Christ, Redeemer of the human race,"—*intuitu meritorum*—is not the same as saying "by the merits of Christ's Redemption," but in view of them. Hence it is wrong to say, as the writer in the January number does: "The Immaculate Conception, as defined by the Church, stands then for the person of the Blessed Virgin being preserved exempt at the moment of animation from original sin, this personal preservation being granted her on account of her personal redemption by Christ." If she was redeemed, she was not exempt. Nor does the decree make mention of redemption. The term used in the document is "preserved".

This means that in the soul and the elements of the body of the Virgin Mother of Christ there never was any stain of sin. The writer of the above mentioned article goes on to say: "We have to conceive the union of the soul with a corrupted body as previous, with a priority of nature, to the sanctification of the soul. Thus we have a corrupted body, as it is the body of this person; and we have a soul, which, being the soul of this person, has to be corrupted by the body. We have, thus, and thus only, a person who has to incur original sin, who has to be redeemed with a personal redemption."

Lepicier writes: "The soul of Mary was endowed with such great virtue that it cleaned the flesh from every radical vicious disposition (tendency), . . . and at that moment her flesh was cleaned from all tendency to vicious excitement, which nevertheless it still held," I suppose *in suspensivo*.

These modes, in the last analysis, are one and the same. They give us a purified or a redeemed Mother for the Redeemer of mankind.

These modes seem to call for a purifying either of flesh or soul. But we cannot imagine a soul coming from the hand of God that needs sanctifying. Every soul coming from the hand of God is pure and spotless. It is a new act of creation. When the new spotless soul joins the embryonic flesh of the ordinary human, it becomes stained, contracts original sin. But with Mary the flesh is purified, the soul is infused; or at the moment of the infusion the flesh is purified and the soul

is sanctified. But this supposes a human being that was stained in some stage of its existence, but now it is stainless.

The words purified and sanctified cannot enter into the exposition of the decree of the Immaculate Conception. But the decree speaks of the Immaculate Conception as "in primo instanti suae Conceptionis". When did her conception take place? When does conception take place? The writers who hold to a purification seem to imply that conception takes place at the moment when the soul is infused into the flesh or at the moment when the soul animates the flesh. This is clearly wrong.

Conception is not a union of soul and flesh, nor the animation of the flesh by the soul. Conception is the union of the semen with the ovum at the moment when these two join. Not at the time when the semen begins to evolve the ovum into flesh, nor at any time later. Before this moment there was nothing in the order of embryonic flesh. There were the elements, but they were separate and distinct. We can not, strictly speaking, call them embryonic flesh *in potentia.* They had not reached that stage

In the case of the Blessed Virgin Mary, God's will from eternity was to act at this moment so that there should be no stain or mark in this union. This was to be the great exception of all creation. The instruments causing the union were to have no effect on it as stainless or stained. God's will was that nothing of a sinful nature should follow from the parents. It was a miracle in the order of grace. The elements were not purified, but were exempt, so that there was no need of purifying.

To this eternally willed immaculate flesh God presented an immaculate soul which animated it and evolved a human being, the Blessed Virgin Mary, Immaculate Conception, Mother of Jesus Christ, the Saviour of the human race.

If Mary's nature, her flesh even in its simple elements, or her soul had ever been tainted by sin, she would be inferior to Adam and Eve before they partook of the forbidden fruit. They came into the world immaculate from the hand of the Creator.

The great crux in this question with St. Thomas was the redemption of the Blessed Virgin. If she was immaculate, if

she was sinless, why did she need redemption? But she was not *redeemed*. She was *preserved* exempt. Her preservation was in the eternal order, as was her conception. One may say she was redeemed before she existed. But that is not strictly correct. She was preserved. This does not comprehend redemption. Christ's merits were such that He could not come in living, palpitating contact with that which at one time, however short, was tainted with sin, could not take His human nature from a virgin whose flesh had been purified, or whose soul had been sanctified. Why then should that Mother be redeemed or need redeeming? Would St. Thomas have accepted the one-time stained flesh, with the *fomes peccati* suspended, as the Mother of the Flesh of the Redeemer? Christ's human nature would in that case be only that of any other Jewish mother of His time.

To conclude. The flesh of the Blessed Virgin Mary was not a special creation. It was simply a generation in the regular order. But God's eternal will was that in this special and only case nothing of sin or defect should follow from the paternal stock. In short, God Almighty created a pure soul and infused it into this eternally sinless, stainless embryonic flesh. This soul and body grew to be the eternally ordained Immaculate Conception, Mother of the Redeemer, Jesus Christ.

J. J. LOUGHRAN.

*Ulysses, Nebraska.*

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## AMERICAN AND NATIONAL PARISHES.

*Qu.* I have just been appointed pastor of an English-speaking parish in a small town where there is another (a national) parish.

I read with interest the admirable article in your January number on this subject. The following questions now present themselves for consideration:

1. If people from the national parish demand to be received into the English-speaking congregation, can the pastor lawfully refuse to accept them?

2. If, by virtue of an agreement of long standing between the pastors of the two parishes, certain strictly English-speaking families have been regarded as belonging to the national parish, and marriages of their children have been celebrated in the national church, are those marriages valid? Or do they require an explicit delegation

in each individual case from the pastor of the English-speaking church?

3. When members of one parish marry members of the other parish, how is the parish affiliation of the newly married couple to be determined? Is it governed by the nationality of the man or of the woman? When the bride is from the national parish, and the groom from the English-speaking parish, are the newly married couple justified canonically in belonging to the national parish?

*Resp.* 1. A pastor cannot lawfully refuse to accept as parishioners people from a national parish who desire to become affiliated to the parish in which English is the language used, provided they embrace the two classes to which this right has been granted,[1] viz. (a) children born in America of foreign parents who are no longer subject to parental authority; (b) foreign-born Catholics who are familiar with the English language. These have the right, not the obligation, of joining the parish in which the English language is used, and if they wish to exercise this right, as the Propaganda decree expressly says, they cannot be obliged to subject themselves to the jurisdiction of the pastor of the national parish.

2. It is beyond the authority of parish priests to agree among themselves as to what families shall belong to their respective parishes. As has been implied above, the pastor of the national parish has jurisdiction within the territory assigned him over all the foreign-born of his nationality and their children, who have not become formally aggregated to the English parish. The pastor of the English parish has jurisdiction over those whose native language is English, and such of the foreign-born or their children as affiliate themselves to his parish. Only episcopal authority can assign English-speaking families to the pastor of a national parish. Pastors however may agree among themselves to cede to each other, in the case of certain families, the functions reserved to a pastor, as enumerated in Canon 462. But this would necessarily presuppose the consent of the families concerned, who retain the right to demand the ministrations of their own pastor.

What about Matrimony? If one of the parties belongs to the national parish there is no difficulty about validity.

[1] Decree of Propaganda; ECCL. REVIEW, XVII, 87.

Suppose both belong to the English-speaking parish, can the pastor of the national parish validly marry them without delegation? Strange to say, two commentaries on the Code published for this country hold directly opposite views. Augustine (V, 278, 279) declares such a marriage valid; Ayrinhac (p. 237), speaking of pastors of national parishes in American cities, states that "they can assist validly at the marriage of their subjects in the territory, but not at the marriage of strangers". What is more remarkable, they both appeal to the same decision of the Holy See!

As the legislation on the form of marriage in the Code reproduces almost in its entirety the legislation of the *Ne temere*, the official explanations of that decree retain their force (Can. 6). Among the questions answered by the Congregation of the Council (1 February, 1908) are the two following, which are best given, with their answers, in the Latin text:

"VIII. Ubinam et quomodo parochi qui, territorium exclusivum sive proprium non habentes, cumulative territorium cum alio vel aliis parochis retinent, matrimoniis adsistere valeant?"

"IX. Ubinam et quomodo parochus, qui in territorio aliis assignato nonnullas personas vel familias sibi subditas habet, matrimoniis adsistere valeat?"

Ad VIII. "Affirmative in territorio cumulative habito."

Ad IX. "Affirmative, quoad suos subditos tantum, ubique in dicto territorio, facto verbo cum SSmo."

The status of national pastors with regard to matrimony is based on the meaning of these responses. While the ideal condition supposes that one pastor holds jurisdiction over a given territory, the parishes in question have been established by Apostolic indults and hence their pastors must have rights with regard to matrimony. Is their jurisdition territorial, "cumulative", or in common with the other pastor or pastors, as in Question VIII; or is it strictly personal, with no territorial character, as in Qu. IX? Boudinhon in the *Canoniste Cont.* (2 March, 1908, p. 132) puts them in the former class, and states the case thus: "In the large cities of America there exist special parishes for the faithful of German, Italian, or Polish origin, or if you will, nationality. . . . If, as is the case in America, the grouping of the faithful on the basis of nation-

ality is not exclusive, but is for the purpose of facilitating the ministry with different classes of parishioners, we must conclude that there is a real coëxistence of parishes in the same territory and regard all the pastors as equally competent." Hence the foreign pastor can validly marry any persons anywhere within the limits assigned him.

Ayrinhac (l. c.) however, to whom may be added (Blat, III, 632), places them in the latter class, as having no territorial jurisdiction, but merely personal jurisdiction over the families assigned to them.[2]

The weight of authority is against this interpretation of Ayrinhac, and holds that the jurisdiction of pastors of national parishes, as they obtain in this country, is not strictly personal, as, for instance, that of military chaplains, but has reference to territory "cumulative", with the English pastor or pastors. It will suffice to quote Wernz-Vidal (ed. 1924—N. 535): "Personal pastors are those to whom their parishioners are subject not by reason of place, but by a personal title; for example, because they belong to a certain family (*paroecia gentilitia*) or to a certain rite (Greek, Latin, Mozarabic) or to a certain class of men (such as soldiers, *paroecia castrensis*); the dependence of the faithful of these classes on the personal pastor is either entirely independent of territory so that without any territorial distinction these pastors know their own distinct subjects on the distinction of family alone, or the personal dependence can be also defined by territorial limits; for example, of a city, if, in any city there is a division of parishes according to rite, or language, or nationality, or if certain faithful of a city (for instance, of a certain language or rite) where territorial parishes exist, are subjected to a personal pastor, independent of their place of domicile in the city; in this second case, however, it can be said in a general way (*plerumque*) that the personal pastor has also territory, not his own exclusively, but in common with other parishes." This definitely places them under VIII of the two questions submitted for solution and leads to the following conclusions.

(1) A pastor of a foreign parish may marry validly his own subjects or those who are not his own subjects, anywhere in the territory assigned to him.

[2] Cf. supra.

(2) He may licitly marry only his own subjects in his own territory.

(3) His personal jurisdiction over his subjects is not "privativa". Hence they may be validly married by any other pastor, within the limits of said pastor's parish.

The marriages in question were valid and an express delegation for validity was not necessary. They were also licit, as the "licentia" required for licit assistance may be general, and need not be given, as in the case of delegation for validity, to a specified priest for a specified marriage.

The pastors included under Question IX are pastors who have definite territory, but who, for some special reason, have special jurisdiction over individuals outside this territory. It might happen, for instance, that in the division of a parish the family or families by whose generosity the original parish was founded, find themselves in the new parish. The bishop might allow them to remain under the personal jurisdiction of their original pastor; and this pastor would then be allowed to marry in their houses, actually outside his territory, only those who are subject to him by this personal jurisdiction.

3. According to canon 1112, the wife partakes of the status of the husband in regard to canonical effects, unless some other provision is made by special law. By a provision in canon 984 with regard to the marriage of persons of different rites, the wife may follow her own rite or that of her husband; again in canon 1223-2 she may select her own place of burial, and in 1456 she is independent of her husband with regard to patronage. In other cases husband and wife are regarded as one person: she acquires his domicile (93 § 1), and in general should be subject to the same ecclesiastical superiors. By the canon law the pastor of the husband should be the pastor of the wife, but it is apparent that this is not carried out in practice. Frequently the wife retains her affiliation with the English-speaking parish, not following the husband, and occasionally the husband follows the wife, transferring his affiliation. Perhaps future legislation will supply a definite *modus agendi*. If the analogy of the legislation in canon 98 is followed, a wife may retain her affiliation with her own parish or follow her husband; a husband may not transfer from the English-speaking parish to the national parish of

his wife, but may transfer from the national parish to the English-speaking parish in virtue of the decrees of the Propaganda mentioned above, in reply to the first query.

## MASS ORDO FOR RELIGIOUS OUTSIDE THEIR CHURCHES.

*Qu.* When priests or religious orders say Mass in convents, hospitals or other institutions of Sisters, may they use their own ordo, or are they bound to use the ordo of the diocese? What in case they say Mass in a chapel or church of religious Sisters, like the Carmelites, who have their own ordo?

*Resp.* In general the diocesan ordo is to be followed by all, not excepting regulars who say Mass in chapels of Sisters conducting institutions of charity, education, or piety, since these chapels or churches are to be classed as public oratories (*S. R. C. Decret. auth.* n. 3910).

This rule binds regulars, although they have their own special ordo (*S. R. C. Decret. auth.* n. 3919; 17 and 3927 ad 1 and 2), and even live in the houses or are attached to such oratories as chaplains (*S. R. C. Decret. auth.*, n. 4248 ad 3; cf. *Ephemerid. Lit.*, vol. XXIV, pp. 264-266).

For communities of Sisters obliged to recite the canonical office according to their *proper* calendarium, priests who celebrate Mass in their chapels are bound to follow the calendarium of the Sisters (*S. R. C. Decret. auth.*, n. 3972, ad 4).

## THE LIBRARY OF A PRIEST.

In volumes XII and XIII, 1895, the ECCLESIASTICAL REVIEW published a series of articles under the above title with the view of aiding young priests in the choice of material for building up a private library of special service to them in their priestly life and ministry.

It was felt that the habit of reading, if cultivated in the seminary, and sustained in the daily life on the mission, would tend not merely to preserve and nurture the sacerdotal spirit in the priest, and thus save him from acquiring secular habits that are destructive of the sanctity to which he is pledged, but also make more effective his labors for the conversion of cul-

tured and influential persons with whom he necessarily comes in contact. Whilst these reasons for acquiring a library which offers practical suggestions for self-improvement, remain, the choice of the books which make up a priest's library calls for methods of adaptation and new selection. An entire generation of pastoral laborers has passed away since we offered our suggestions for a Priest's Library. The old standard works which referred to the study of theology and its subsidiary branches, have to be supplemented by more modern interpretations suited to a changed condition of ethical and social culture, and to new forms of language and illustration.

To meet this new demand for the present generation of clerical students and priests the REVIEW has arranged to publish a revised list of suitable books, together with notes on their relative value and directions for their use under modern circumstances of pastoral activity.

The former series was introduced by Father Thomas Hughes of the Society of Jesus, professor at the time in St. Louis University. He also supplied the articles on Pedagogical Literature and on Works of General Culture in the Library of the Priest. When later he was called to Rome in the interests of education for the Society he still found time to write for English readers, and his work shows that in the interval he has gained rather than lost in vigor of expression as well as in the enlargement of science and wisdom. Accordingly we have requested him to revise the former articles and to make such additions as would be helpful to the clerical student in organizing a library for personal use. This he has kindly done so as to guide the builder in the choice and use of the material on general grounds. His three chapters serve as an introduction to a list prepared by the Rev. Paul Gieringer, whose experience as librarian for some years at the Pontifical Seminary of the Josephinum has enabled him to offer a selection that may be supplemented, or even limited, according to the means of individual priests who are desirous of continuing their studies and reading after ordination.

## THE MISSIONARY ASSOCIATION OF CATHOLIC WOMEN IN THE PARISH.

The Missionary Association of Catholic Women, founded nine years ago by Miss Mary Gockel in the City of Milwaukee, has recently received words of favorable comment, recommendation and encouragement from persons holding the highest offices in the Church. Attracted by the Jubilee celebration and invited by the officials of the Vatican Missionary Exhibit, the President of the Association went with a few associates to Rome in January. They were received with marked distinction by the Cardinal Protector Granito Pignatelli di Belmonte in private audience. They made their reports to him, consulted with him about the progress and prospects, difficulties and dangers of the work. Finally he presented them with his portrait bearing the autographed inscription "I bless Miss Mary Gockel, President of the Missionary Association of Catholic Women in Milwaukee, who has come to Rome to celebrate the Jubilee, and to be present at a meeting of the Central Committee of that Association in Rome. By blessing the distinguished President, I mean also to bless every member of the Association."

Through the recommendation of the illustrious Cardinal and the kindness of the officials of the Vatican, the Mathilda Chapel of the Vatican was placed at the disposition of the American ladies for a three days' exhibit of sacred vestments made by the members, and taken to Rome to be placed as a gift at the feet of His Holiness Pope Pius XI.

On the second day of the exhibit, the Holy Father inspected the work in the Mathilda Chapel and blessed the associates. The Pope praised the work and encouraged progress in it. Monsignor Enrico Pucci, reporting this inspection of the first American exhibit in the Vatican, writes: "Pope Pius on receiving the American delegation which recently presented a large quantity of vestments and altar linens for the Missions, greeted his visitors in a manner which was peculiarly impressive because of its friendliness and lack of formality. He looked over and took in his hands one by one the fine pieces of handiwork of the American women. Smiling and pleasant, he even jested at times between expressions of deep gratitude and earnest praise of the pious work of the women. 'There

is no need for us to say that we bless with all our heart you and all the members of the Association, all its benefactors and coöperators and all things and persons dear to you.' The tender heart of the Holy Father was so overfilled with appreciation, gratitude and benevolence that, when leaving, he turned back once more and said, 'Make known to all the members, that I thank you, I congratulate you, and I bless you.'" Presently he sent every member of the party a large medallion of the Jubilee; and repeated and confirmed the benediction in an autograph written under his portrait.

Cardinal Gasparri in a letter officially acknowledged the gift of the Missionary Association, writing: "His Holiness, therefore, while thanking most heartily the President and every associate, prays that the tireless and beneficent activity of the Association may always meet with every new coöperation on the part of all good and generous souls, and may by the grace of the Lord, become a powerful factor in the work so necessary for the Missionary Apostolate." . . . "In confirmation of this wish and as a sign of His special benevolence, the Holy Father bestows from all his heart, on you and on all the members of the Society, and on all who give their aid and offerings, his Apostolic Blessing."

ORIGIN AND DEVELOPMENT OF THE MISSIONARY ASSOCIATION.

Father Schynse, a member of the White Fathers working among the colored pagans in Central Africa, planted the mustard-seed of the Association. At Christmas 1886, he wrote to his sister living on the Catholic Rhine: "I know not whether the stable of Bethlehem was worse than the chapel to which the Christ Child descended. In any case the difference is not great. Would that well-meaning souls had compassion on such poverty! At home so many hours are squandered by women, precious hours which if used for the Missions would be a blessing for the Missions and for themselves." These words, containing a profound truth, coming from the consecrated heart of a suffering missioner, touched the heart of his sister. She became busy—praying, sewing, and collecting alms for the stables of the Eucharistic King in mission countries. Her example and her appeals induced many other good and generous souls to coöperate and spend their hours

of leisure for the Missions. The tree began to grow and spread its branches over the whole land and to produce precious fruits for the Missions. The tree became international and its fruits, likewise, were enjoyed not only by the White Fathers, but by missioners of all congregations. The tree was Catholic, universal; and its fruit was Catholic. The learned Pope Leo XIII saw it, admired it, and recognized its value. He published a letter in which he approved of the Missionary Association, gave it a Cardinal Protector and granted its members many great indulgences. The Missionary Association thereby acquired an independent existence and a canonical standing in the Church similar to that of the Propagation of the Faith and the Holy Childhood. Pope Pius X and Pope Benedict XV confirmed the work of Pope Leo and issued decrees defending and recommending the Missionary Association of Catholic Women and granting new indulgences to reward its members and to encourage more good and generous souls to join and to coöperate. Our present Holy Father created a Central Committee of the Association in Rome in order to give the Association a still more Catholic character and influence.

### The American Branch.

The American branch of the Missionary Association of Catholic Women, founded in June, 1916, maintains its national office at Milwaukee and is subject to the immediate supervision of Archbishop Messmer, of Milwaukee. In January, 1917, the American Association was affiliated with the International Missionary Association of Catholic Women.

On 10 September, 1916, the actual work of spreading the Association was begun. From that date its growth has been most phenomenal and to-day it has eleven duly affiliated diocesan branches and 655 local or parochial branches. The dioceses affiliated are: Archdiocese of Milwaukee, Dioceses of Green Bay, La Crosse, Omaha, Sioux City, Lincoln, Fort Wayne, Fargo, Winona, Davenport, and Marquette. Besides these duly established diocesan branches it has local or parochial branches in the Dioceses of Alton, Des Moines, Detroit, Dubuque, Sioux Falls, Lead, Trenton, Cleveland, Grand Rapids, Monterey and Fresno, and Peoria, while it has members and contributors in every State of the Union.

From September 1916, when the first quarter was paid into its treasury up to January 1, 1925, the cash receipts of the American Association amounted to $427,847.91. A special feature of the Association's work is preparation of vestments, altar linens, etc., and the sewing of garments for the orphans and adult charges of the missions. Since this feature was introduced, a total of $189,381.73 worth of ecclesiastical vestments, etc. has been sent to the missions. An idea of the magnitude of this work can be gained from the pictures showing the exhibits at the several diocesan conventions from 1921-1924.

Following is a statement of work accomplished by the American Association during its eight years of existence:

| *Year* | *Cash* | *Vestments, Altar Linens, Sacred Vessels, etc.* | *Total* |
|---|---|---|---|
| 1916 | $ 329.70 | | $ 329.70 |
| 1917 | 4,145,81 | | 4,145.81 |
| 1918 | 13,857.38 | $ 1,475.00 | 15,432.38 |
| 1919 | 47,876.60 | 6,444.00 | 54,320.60 |
| 1920 | 80,633.80 | 12,113.00 | 92,746.80 |
| 1921 | 83,863.54 | 20,551.00 | 104,414.54 |
| 1922 | 55,625.16 | 39,977.00 | 95,602.16 |
| 1923 | 72,147.58 | 43,221.73 | 115,369.31 |
| 1924 | 69,368.34 | 65,500.00 | 134,868.34 |
| Grand Total, | | | $617,229.64 |

These funds and mission supplies were distributed through the medium of bishops, vicars apostolic and procurators in missionary countries, irrespective of race, tongue, or nationality.

The missions benefited include those of China, India, Africa, Philippine Islands, Porto Rico, Dutch Guiana, West Indies, East Indies, Japan, Australia, Bulgaria, Korea, Sandwich Islands and Oceanica, and Indian, Negro and Mexican Missions of the United States.

These missions are in charge of Jesuits, Chinese Mission Society, Carmelites, Capuchins, Salvatorians, Redemptorists, Society of the Divine Word, Marianhill, White Fathers of Africa, Holy Cross, Dominicans, Lazarists, Paris Foreign Mission Society, Benedictines and Belgium Fathers and also Indian, Chinese and American secular priests.

## Retreat for Women.

Aside from its ordinary missionary activities, the American branch of the Missionary Association of Catholic Women

foster *spiritual retreats* for women. Its retreat work has become, so to speak, an integral part of the Association's work, so much so that one instinctively associates it with the primary purpose of the Association, its work for the missions. Begun in 1917 with one retreat, attended by less than twenty retreatants, the work grew steadily, both in average attendance and yearly number of retreats, so that, in the eight years which have elapsed since its inception, 64 retreats have been held, which were attended by a total of 3398 retreatants.

### Specific Character of the Association.

The Church does not multiply societies and associations without good cause. The fact that she approves a new society and protects it proves that she judges it to be useful. This mission association differs from the other missionary associations in that it is for women, and for women only. Women are its members, women are its officers under the jurisdiction of the ecclesiastical authorities and guided by spiritual directors who rule and manage it.

Such an Association of Catholic Women helps the missions and helps the members. That it helps the missions is shown by the report. That it helps the members spiritually, any close observer will readily notice. Let the women, instead of wasting precious hours, spend that time in making vestments and useful garments. It will bring them in closer touch with the Church, and give them a constantly growing interest in its Apostolate.

Such a Missionary Association well organized in a parish, helps the parish much. Charity begins at home. It means that a woman is bound in charity to seek first and foremost her own salvation; secondly, the salvation of her own nearest relatives; thirdly, to help the local parish charities; fourthly, to support the "home missions," and then to help where the Holy Spirit who breathes where He wills, inspires her to help. Such charity must be practised and exercised in order to live and expand. Thus the more conscientiously she works for her own personal perfection, the more ardently will she work for her family and her parish. To discourage her to work for the parish would under ordinary circumstances put an injurious damper on the progress of her spiritual life. Let the charity of the heart expand without interference, with

proper direction and encouragement, and it will grow, for charity begins at home and charity returns home.

The one great danger and evil is that the faithful bury the one talent, and that neither they, nor the family, nor the parish get the benefit. The one talent is spent on amusement and goes to the devil. The charitable Catholics directed by their pastors how to use their five talents, return to the pastors and place at their feet ten talents.

God wills that women do missionary work. The Gospels and the history of the Apostles and the history of the Church attest and prove it. The holy women followed and helped Jesus, using their money and their talents to help Him. Women followed Him to Calvary and stood by Him when the earth trembled and when a Peter fell; women helped to place the Divine Corpse on a white linen corporal in the tomb—women preached the happiest news of the resurrection even to the Apostles; women "assisted many" and assisted St. Paul in bringing the name of Jesus to the Gentiles; women helped the early missioners of America more than two hundred years ago to Christianize the Indians; women do heroic work among the pagans even in our own days; women now, as never before, seek higher education and greater fields of activity. In works of charity and on the mission fields they find their most appropriate and legitimate activities.

C. M. THUENTE, O.P.

*Chicago, Illinois.*

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## SECURING THE CO-OPERATION OF CATHOLIC LAYMEN.

The wisdom of eliciting and sustaining the coöperation of our Catholic manhood in the work of bringing Christ's message into our democracy has been discussed in the religious press and is being demonstrated by the organization and activity of Catholic societies in every direction. The National Catholic Welfare Conference, the Knights of Columbus, the Calvert Associates, represent distinct forces in the creation of public opinion by appeals through journals of a high order. They exercise their influence apart from the regular organs which give to our literature that note of superior culture which is derived from sound moral and Christian principles. The *Commonweal,* though the youngest among our Catholic path-makers to the mountain top of Christ's truth for the American

people, has quickly established its claim to answer a high purpose through the more educated classes. We imagine, however, that it needs at this stage the whole-hearted support of the clergy to give it a firm foothold among those for whom it is chiefly intended. It may be safely asserted that the money laid out for the subscription to periodicals like the *Catholic World*, the *Ave Maria*, and other standard magazines that have proved their rightful mission, not by scrambling for advertisements and dispensing flattery, but by consistent adherence to principles of truth and good taste, is a permanent investment in any parish quite as well spent as if it were put into the building of a monumental church or school. It is, moreover, an element by which we can make increase of the Catholic fold, by educating non-Catholics to an appreciation of the treasures of mind and heart unsuspected by them, which the Catholic possesses in his Church with its traditions and perpetual graces.

## ANNIVERSARIES IN FEBRUARY OF LEAP YEAR.

*Qu.* When the consecration of a church took place on 29 February in leap year, how is the anniversary to be commemorated in other years when February ends on the twenty-eighth day?

*Resp.* Since, according to the Roman martyrology, the addition in the calendar of the extra-liturgical day in leap year is made immediately after the 24th of February, the feasts occurring from the 25th to the 29th of the month during that year correspond to the feasts between the 24th and the 28th of the common year. This rule applies to the commemorations and liturgical anniversaries. "Festa quae in anno communi fixa sunt diebus 24, 25, 26, 27 et 28 Februarii, in anno bissextili tamquam proprias habent dies 25, 26, 27, 28 et 29 ejusdem mensis respective." (*Decret. authentica*, n. 3611 ad V.)

## THE RABBIT AS AN EASTER SYMBOL.

*Qu.* What meaning is there in the rabbit or hare as an Easter symbol? One can readily understand the meaning of the egg or of the lily, as images of a resurrection, as from the shell or from the earth; but the meaning of the popular rabbit at Easter is not so evident.

*Resp.* The outstanding qualities of the rabbit are its proverbial swiftness, its vigilance or sensitiveness to sound, and the peculiarity of its sleeping with open eyes. These characteristics are translated into a symbolical language to signify life and awakening. Motion is life, sleep is death. The swift rising from death is thus suggested by the figure, in which the eye, the symbol or mirror of the soul, remains open, though the body sleeps. In the catacombs and more especially in medieval architectural decoration, the rabbit stands for the figure of Christ risen from the sleep of death, that is to say, returned to the estate of the quick or living. The rabbit is frequently found on lamps, the shell which holds the flame that quickens and transforms as well as illumines. It also stands for the name *Irenaeus* which signifies the bringer of peace. The term is applied to Christ, who with the salutation of peace met His disciples after the Resurrection.

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## PLACE OF THE SACRED WOUND IN OUR LORD'S SIDE.

*Qu.* In pictures of the Crucifixion we frequently see the wound that was caused by the piercing of the Sacred Heart of Christ, on the right side. Should it not be on the left, since the heart is on the left side?

*Resp.* A very old tradition, represented in Christian literature as well as in art, places the sacred wound on the right-side, assuming that the Roman soldier directed his lance from that part and penetrated from the right through the pericardium and heart. The apocryphal gospels of Nicodemus and of the Childhood of Christ, as also the Ethiopic version, support this view. (See *Life of Christ* by Fr. A. Maas, S.J., p. 546.) The Christian poet Prudentius, in his verses on the Passion, speaks of the lance piercing the right-side and leaving a small wound also on the left breast where the point of the lance broke through:

> Trajectus per utrumque latus laticem atque cruorem
> Christus agit; sanguis victoria lympha lavacrum est.

Again in the *Peristephanon* (VIII):

> Ipse loci est Dominus, laterum cui vulnere utroque:
> Hinc cruor effusus fluxit, et inde latex.

# Criticisms and Notes.

**CHRIST AND THE CRITICS. A Defence of the Divinity of Jesus against the Attacks of Modern Sceptical Criticism. By Hilarin Felder, O.M.Cap. Translated from the German by John L. Stoddard, author of "Rebuilding a Lost Faith". Vol. II. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 457.**

In the first volume of this important work the author critically examined the historic and pedagogic value of our knowledge of Christ and His doctrine. These are the Gospels and the literature of the apostolic and early Christian Church, including the testimony of contemporary Christian and non-Christian witnesses. From these sources we establish not only the fact of the existence of the person of Christ and His doctrinal claims, but also His Messianic and divine consciousness. For, after revealing Himself as the Son of God to the disciples and dying for the assertion under a Roman legal sentence, He demonstrated His divine power and veracity by rising from the grave. These facts are further tested by the examination of the Johannine and Pauline Christology, which agrees with the statements of the synoptic historians.

In his second volume the learned Capuchin portrays for us the person of Christ in His humanity. Here we are led to examine the psychic elements and soundness of mind in the new prophet who by His miracles and beneficent philosophy of life raises man's aspirations to a higher moral and spiritual level than that of the Jewish code or the stoics of Greece and Rome. This mark of mental soundness is attested by His contemporaries, men of unquestioned authority. It answers all the objections raised by the modern sceptics who claim that Christ was merely a highly endowed zealot with power to inspire His followers with a fanaticism that made them face death in their effort to establish His divine authority.

Having answered the criticisms touching Christ's pathological and psychopathical constitution, thereby dissipating the notion of delusion and mental exaltation, Father Felder goes on to examine the spirituality of Christ's teaching with reference to His claim to Divine Sonship. Here we get a picture of the prophetic element, and of the qualities that establish the moral perfection of the Christ. His truthfulness, fortitude, humility as the expressions of individual virtue become evidences of His divine origin. Next the author dwells upon the beauty of Christ's intercourse in social relation with men around Him. His gentleness, compassion, charity, His devotion to the interests of the Eternal Father.

In a separate section of the volume there is a scientific treatment of the nature of Christ's works, the various classes of miracles wrought by Him to make manifest not only the divine nature of His person, but the quality of divine love and condescension in God's dealings with man. The whole work is an admirable piece of apologetics refuting, in the light of modern science and culture, the sophistry upon which modern unbelief bases its destructive criticism of Catholic Christology.

**PRAELECTIONES BIBLICAE** ad usum Scholarum. A R. P. Hadriano Simon, C.SS.R., exaratae. Novum Testamentum. Vol. I. Introductio et Commentarius in Quattuor Jesu Christi Evangelia. Altera Editio. Taurini : P. Marietti. MCMXXIV. Pp. 652.

This new edition of P. Simon's introduction to the Gospels differs considerably from the first edition published some years ago. Not only do the recent data of Biblical interpretation receive due attention, but the learned Redemptorist author has somewhat altered the mode of presentation and thus brought the account of the four evangelists into a continuous chronological exposition of the life of Christ. An exception was naturally demanded in relating the events from the end of our Lord's preaching mission in Galilee down to the beginning of the Passion account as described respectively by St. Luke and St. John.

The multiplicity of theological branches intervening one with the other, makes an exhaustive study of parts of the Bible difficult in the seminary curriculum as at present constituted. Hence there must remain gaps in the treatment of the constructive and critical elements of the various books. Our author, however, covers the matter in such a way as to indicate the value of the whole and the application of principles of interpretation to such parts as are omitted for the sake of conciseness in arranging the class matter.

The synoptics and St. John are separately treated in what is termed the isagogic or introductory part. The rest of the volume is an exegesis of the evangelical narrative dealing with the hidden and public life of Christ in successive chronological and pragmatic series, keeping the Passion and Resurrection period separate. A useful feature of the volume is the application which the author introduces in notes added to the sections which occur in the Sunday liturgy and which are of help to the student in homiletics and for preachers. While the interpretations utilize later accounts our author in general follows Maldonatus. The arrangement, notably the typographical features of the volume, is excellent and calculated to find favor with students.

**THE REAL PRESENCE OF JESUS CHRIST IN THE EUCHARIST. By Cardinal Gaetano de Lai. Translated by a Christian Brother. Browne and Nolan: Dublin, Belfast, Cork and Waterford. 1925. Pp. 173.**

A clear historical as well as doctrinal exposition of the institution of the Holy Eucharist serves the permanent purpose of illustrating, animating and concentrating Catholic devotion in our churches. The great religious revivals of to-day are in fact the Eucharistic Congresses, periodically held in the great centres of Catholic Christendom. The present booklet is intended to be a guide to priests chiefly on these occasions, and to enliven the fervor of faith that springs from the public profession and adoration of the Blessed Sacrament. The substance of the ten chapters here presented by the Cardinal Legate who presided at the seventh National Eucharistic Congress held at Genoa in 1923, shows how the Eucharist was prefigured and predicted of old; how it was instituted by Christ; and how insistently the Church, beginning with the Apostles, has ever preached and maintained this doctrine.

The purpose of the book is entirely practical. The priest is told that it is he who is to educate the people, "Populus est docendus, non est sequendus". The cleanliness, beauty, order in his church are the test of the pastor's faith and the measure of his success in keeping and increasing religious observance among his people. The Cardinal points to the slovenly service, the dirty appointments of the sanctuary, the cobwebs and other evidences of neglect in the church. It is not the fault of the sacristan but of the priest, he argues. The translation is well done, and aids the object of fostering devotion through intelligent teaching.

**CONSTITUTION OF THE CHURCH IN THE NEW CODE OF CANON LAW (Lib. II, Can. 215-486). By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President St. Patrick's Seminary, Menlo Park, Cal., Prof. Moral Theology and Canon Law. New York: Blase Benziger and Co. 1925. Pp. 378.**

The three previously published volumes by Dr. Ayrinhac, in which he deals with the General Norms and Persons, the Marriage Laws and the Penal Constitution under the legislation of the new Code, have given the student of Canon Law some insight into the method of exposition adopted by him.

In taking up the subject of the Constitution of the Church the author presents in successive sections an account of the functions of priests and prelates, the duties, rights and privileges of the hier-

archical members—that is, the Pope and those who aid and serve him in directing the faithful throughout the Catholic world. This includes not only individuals, pastors and their parochial vicars, but such institutions and corporate bodies as represent moral persons acting in the name of and for the Church. Thus the convocation of councils, general and diocesan; their use and authority; the functions of the Roman Curia, the Sacred Congregations, tribunals, delegated powers representing Pontifical authority, are discussed in detail. The customary chapters, in the order of the Code, dealing with the functions of primates, patriarchs, metropolitans, and their position as presiding at plenary and provincial councils, the offices of bishops, prelates, coadjutors, auxiliaries, vicars general and forane, are treated under separate headings, together with the subject of diocesan curias, councils or synods, chancery methods, synodal examinations, and canonries. Pastors, parochial vicars and rectors, their mode of appointment, powers, salaries, duties and mutual relations are discussed in detail. The legislation dealing with clerics in general had already been treated in a former volume in connection with the fundamental structure of Catholic or ecclesiastical jurisprudence.

What distinguishes Dr. Ayrinhac's work from the popular handbooks in the same field is the historical element which enters into the organization of the Church. This feature gives to the book that solidity which lifts it above sectarian enterprises that owe their existence as their names to private or personal interpretation of the law of Christ as set forth in the Bible.

This is an important feature, because it gives the student and the exponent of Catholic law and practice that basis of apologetic demonstration and defence which not only prove the Church to be of Christ's own institution, but also indicate her organic and living nature whence we derive the guarantee of her perduring to the end of time. The doctrine of the divine origin of the Church is thus shown from her ecclesiastical organism and its gradual growth since Apostolic times to meet the increasing demands of the flock to be governed as the faith is preached and received in all parts of the world. Canon law is thus brought into close relation with the study of ecclesiastical history, and makes the one illustrate the other.

**MANUALE JURIS CANONICI ad usum Seminariorum. Auctoribus F. Claeys Bouvaert, J.C.M., et G. Simenon. Prostat apud Seminaria Gandavense et Leodiense. 1924. Pp. 802.**

This excellently written text book of Canon Law is intended in the first place to furnish the students of the Belgian dioceses with

an authoritative interpretation of Common Church law. It is a collaboration by two specialist theologians, professors in the respective departments of theology and canon law with which the new Code deals. The order of the Code is preserved throughout, excepting the matter relating to penal legislation in the fifth Book, where the author, Dr. Simenon, follows the didactic arrangement which considers the gravity rather than the quality of the cause calling for infliction of punishment. The diocesan statutes and ecclesiastical traditions of local application in Belgium are kept before the student throughout, but there are copious footnotes which show that the authors shaped their judgments upon recognized authorities in the theological world generally, and upon the *Fontes Juris Publici* accepted without distinction of nationality. American church legislation is referred to in its chief relations to the Roman Code and in particular with regard to transition of emigrants from central Europe to the States and the Philippine Islands. Clarity and accuracy are notable qualities of this manual.

**EPITOME JURIS CANONICI cum Commentariis ad Scholas et ad usum privatum. Tomus II. Liber tertius Codicis Juris Canonici, altera editio auctior et emendatior. Mechlinae et Romae: Dessain. 1925. Pp. 515.**

The theological section of the Museum Lessianum is a marvellous monument to the activity of P. Vermeersch of the Gregorian University, assisted by the hardly less strenuous labors of his brother Jesuit P. Creusen at the Louvain Collegium Maximum. The second volume of the *Epitome* which here appears in a new edition, was issued in 1922. Since then the canons have received various interpretations leading to their proper application under circumstances which could not have well been foreseen or incorporated in the first general promulgation. This is especially true of the section (canons 1012-1143) treating of Marriage contracts and the accessory conditions wherein numerous difficulties have had to be considered in cases of mixed marriages and of changed domicile from places where Tridentine law and concordat adjustments had affected the status of applicants in a foreign country. In the first volume the authors had dealt with the initial portion of the Code containing Books I and II. The present volume treats *De Rebus, de Locis et Temporibus sacris, de Cultu Divino, de Magisterio* and *de Ecclesiasticis*, including benefices and collegiate patronage. To the American student of Canon Law the Belgian theologians do a special service by correcting certain erroneous interpretations of some canons in the Code. Thus when discussing the impediments to sacred ordination

P. Creusen does not allow that simple unbelievers or negative Christians should be classed with those who profess a definite heresy in a sectarian body of worshippers, when we apply the impediment to admittance to sacred orders. "Filii acatholicorum quamdiu parentes in suo errore permanent," are the sons of sectarian parents. The matter is more important in the United States, with its large proportion of unbelieving non-Catholics, than it would be elsewhere in the case of their sons aspiring to the priesthood. P. Creusen in limiting the age of puberty for marriage also differs from our other canonists (Augustine *Commentary IV, p. 498 and V, 59*). But all through this new edition there are indications of careful discrimination as well as wide erudition such as one expects from these Jesuit writers of recognized authority.

**CATHOLIC CUSTOMS AND SYMBOLS. Varied Forms and Figures of Catholic Usage, Ceremony, and Practice, briefly explained by the Right Rev. Msgr. Hugh T. Henry, Litt. D. LL.D., of the Catholic University, Washington, D.C., author of "Hints to Preachers". 1925. New York, Benziger Brothers. Pp. xvii-322-12.**

A great cathedral, say Notre Dame de Chartres, affects its visitors diversely. Some feel simply like sitting quietly in a retired nook and letting "the grandeur of the whole absorb their soul". They do not want to understand it. Like a massive mountain it overpowers study. Others, after the first feeling of awe has subsided, wish to know more about the plan, proportions, and history of the stupendous building. Still others, having once been touched by the spell of the temple, mean to come again and again to learn the secret of its power. They are eager to know and not simply to feel the meaning hidden in the bewildering complexity of its architectural structures, the symbolism of its Scriptural parables, the allegories of its storied windows, the legends of its sculptured saints, the natural history of its granite flora and fauna. Fortunate the sojourner in the medieval city that knows his *Cathedral* as he wanders through the columned thicket of Chartres. Nevertheless, to many Huysmans is a guide who embarrasses with his wealth of historic lore and lavish symbolic allusions.

Those who contemplate a study of a typical medieval cathedral or better still those who want a guide to the beauties and spiritual truths conveyed by Catholic symbols and customs—whether these be sought in architectural structures or in the countless forms and rites of Catholic liturgy—will find no book more instructive or more stimulating than the one at hand. Under "the conceit" of a great cathedral, Dr. Henry has accumulated a wealth of spiritual truth and cultural

information pertinent to ecclesiastical symbolism in general and to the symbolism of the Catholic temple, and many of its appurtenances and liturgical observances in particular. The subjects are treated, it is needless to remind the present reader, in a vein and style far removed from the manner of the average book of feasts and fasts. Even as the cathedral builders and adorners drew not only from the sacred books but also from the bible of universal nature the ideals and forms which they expressed in sculptured stone and stained glass, so likewise does the present author lay under contribution for the interpretation of Catholic symbolism the treasures of sacred history, and the riches of refined literature. The literary embodiment is worthy of the exalted ideas conveyed through the inspiring symbols of Catholic liturgy.

No one more than the author is sensitive to the easy tendency to project fanciful origins and capricious meanings into religious practices, and he repeatedly expresses an embarrassment in the midst of a wealth of uncertain values. It is precisely this sensitiveness which makes the reader feel that his intelligence is not being invited to a feast of graceful froth. On the other hand, the forms of external worship, like the figures in the clouds and the shapes and colors of the flowers, present such a variety of suggestions to the imagination that it is by no means easy to keep fantasy within the sober bounds of reasonable sobriety. That Dr. Henry has been able by his method and style of interpretation to do justice alike to the imaginative and to the intellectual elements, to keep detached without becoming straitened, to hold close to objective truth while recognizing the claims of creative art, is a matter for congratulation. This note of moderation, of beauty commingling with truth which pervades Catholic symbolism, being felt in his work, makes his book one that can be confidently placed in the hands of readers however diverse their religious beliefs and affiliations. While the clergy and religious teachers generally will find in its pages many fruitful suggestions, it will be particularly prized by the educated laity. It is to be hoped that the author will be encouraged to treat in the same style, of other departments of liturgical symbolism.

**CHAPTERS IN SOCIAL HISTORY. By Henry S. Spalding, S.J., formerly Professor of Ethics and Sociology at Loyola University, Chicago, and St. Xavier College, Cincinnati; Member of the American Sociological Society; Author of "Introduction to Social Service," "Talks to Nurses," etc. 1925. D. C. Heath and Company. Boston. Pp. xv-457.**

In a former work Father Spalding explained some of the basic truths upon which a sound theory of social service must rest. He

also therein set forth some of the practical applications of those principles. In the book at hand he develops the historical background of both social theory and practice. The latter work therefore supplements the former. The Catholic Church has had a long experience in dealing with the ills to which humanity is heir and she has tried most of the methods and means wherefrom there is any hope of social betterment. At the same time she has been studying and estimating the remedies that have been proposed or applied by theorists not of her fold. The benefits of this age-long experience and testing may be learned from the present volume. The treatise opens with a chapter on the state of slavery which paganism handed over to the new religion. How the Church confronted and eventually overcame the terrible scourge; how she leavened with her saving principles the feudal system, and developed a new social order, especially through the instrumentality of Benedictine monasticism; how she initiated and fostered the guild organizations, founded hospitals, taught the people notably by the mystery drama, and promoted social welfare by the old English Wills and Homilies—the while the growing disorders of society were being laughed out of court by such scathing satires as "Piers Plowman" and "Reynard the Fox"; how she legislated against the evils of usury and supplied a remedy in the *montes pietatis* — these and cognate topics receive treatment in the first half of the volume.

Having described at some length the social conditions, educational, economic, and religious, prevailing in Europe immediately prior to the Reformation, Father Spalding analyzes the social effects of the latter movement. Such authoritative works as Janssen's immortal *History of the German People,* and the equally well documented writings of Francis Aidan Gasquet, are here utilized with advantage. There are also chapters on the social work of St. Vincent de Paul, the Missions, and of Sodalities. While the sources of modern social disorders can easily be traced to the Reformation, the specifically industrial evils of our day are shown to flow mainly from the economic revolution inaugurated at the beginning of the nineteenth century by the invention of the new instruments of production. Debating clubs have not yet settled the question whether mechanical invention has proved a blessing or a curse. Each side has put forth plausible pleas, while the sapient moderator hands out justice to both with the obvious distinction between use and abuse.

The foregoing outline may suffice to give the reader a practical notion of the scope and trend of the book. Though the work will be found highly interesting by the general reader, the professional student of social welfare will particularly appreciate it. Its adaptation to their special needs is enhanced by the analytical outlines,

questionaries and bibliographies which accompany the individual chapters. The illustrations are both attractive and instructive. The frontispiece, exhibiting the Hospital of the Holy Spirit, in Rome, and the other photogravures, representing the interior of that institution, will probably be a revelation to many who have not yet learned the truth which Dr. James J. Walsh loses no opportunity of proclaiming regarding the care of the sick exercised by the medieval Church.

**CURSUS THEOLOGICUS ONIENSIS. Tractatus de Deo Elevante, de Peccato Originali, de Novissimis. Auctore Blasio Beraza, S. I., studiorum Praefecto ac Sacrae Theologiae Professore in Collegio Maximo Oniensi. 1924. El Mensajero del Corazon de Jesus, Apartado 73.—Bilbao (Espana). Pp. 724.**

Students who are acquainted with the two initial volumes of Father Beraza's *Cursus Oniensis* will not need to be told what a wealth of theological wisdom awaits them in this recent addition to the work. The first two volumes, dealing respectively with *de Deo Creante* and *de Gratia Christi,* previously reviewed in these pages, are now followed by the present tracts, treating in more compact space, as the nature of their subjects allows, of the elevation of man to the supernatural plane, of original sin, and *de Novissimis.* As the REVIEW has recommended so strongly the earlier parts of the work, it will suffice to say here that the present volume sustains the high standard set up by its predecessors. Erudition extensive and critical, profound insight into theological principles, an opulence of scholastic exposition and argument, a systematized presentation of the material the clarity of which is equalled only by the perfect translucency of the limpid Latin—these qualities stand out in the present treatises as they do in their predecessor and go to make of the *Cursus Oniensis* one of the most notable contributions to dogmatic theology in recent times. It is to be hoped that Father Beraza will be able to send forth in the near future the other parts of his *magnum opus.*

**FELIX WESTERWOULDT, MISSIONER IN BORNEO. By E. v. R. W. (His Sister). With a Commendatory Letter from His Eminence Cardinal van Rossum, Prefect of Propaganda. Translated from the Dutch by the Rev. T. W. Lefebre, St. Joseph's Foreign Missionary Society of Mill Hill. Catholic Foreign Mission Society of America: Maryknoll, New York. Pp. 115.**

Maryknoll Mission activities are not confined to going abroad to heathen countries to labor for the conversion of souls by the establishment of Catholic missions and the training of holy priests and re-

ligious to that end. It includes the creation of a literature which is calculated to popularize the ideals of the missionary and thereby arouse and strengthen vocations on the one hand and obtain sympathetic support which will make their sacrifices permanent for succeeding generations. Among the interesting and instructive books which bear the Maryknoll imprint we have the stories of Blessed Théophane Vénard, a modern martyr; of Just de Bretonnière, martyr of Korea; of the Jesuit Father William Judge, whose adventures and sacrifices in Alaska are apt to captivate the spirit of heroic desires in the young; of Father Price, the Society's first American offering of missionary life in China; and of Blessed Peter Chanel, the martyr of Futuna. Besides these sketches of holy lives, inspiring missionary zeal and sympathy, the Society has issued a number of travel experiences, observations in the Orient, letters, selections and stories from the *Field Afar,* to give enduring form to the best that may be found in the periodical accounts sent from the mission field.

Father Felix Westerwouldt's biography adds to this collection a simple but eloquent outline of a life spent in one of the islands of the Dutch East Indies. The fact that a Dutch boy should have attached himself to the English Foreign Missionaries of St. Joseph's at Mill Hill was due to the lack of opportunities in Holland at the time. The Scheut Fathers in Belgium who had charge of the Mongolian territory were but little known in 1883 when young Felix first felt the inspiration to seek abroad a life of martyrdom for Christ's sake. Accordingly his father sent the youth, after his graduation from the home seminary, to England where Cardinal Vaughan, who was then still a young priest, had founded the Foreign Mission College. In 1871 the first missionaries were sent from Mill Hill to the American negro settlements; later on, the mission extended to the Madras in India; and in 1881 North Borneo was covered as a field of missionary activity. There Holland had been the national protector, and young Westerwouldt was sent there immediately after his ordination in 1885, at the age of twenty-four. For thirteen years he labored with intelligence and with zeal that regarded any sacrifice of comfort, health and life as an opportunity to gain souls for Christ, and with a generous charity that could not but win the affection of hearts around him. Most of the time he was alone in his missionary work. When he asked to have the Sisters sent to the Singhi district to care for the children, two nuns came from district missions and occupied the little hut he had built for them. They succeeded in attracting and teaching the little ones: he hoped thus to win their elders to Christian faith and virtue. For a time Fr. Felix was also privileged to have the companionship of

a priest, but the Dyak natives did not quickly respond to the efforts made by him on their behalf. The most remarkable part of the biography is that it records almost complete apparent failure. The natives seem to have been utterly unfeeling. "A tiny flock of the faithful was the entire fruit of his apostolate . . . there were about twenty Christians who had been confirmed, and two Catholic households, the children of which Father Felix had baptized. He died in 1898 a holy death. Although it seemed as if the cross he planted in Borneo did not produce much fruit, since the Christians of Singhi are as yet but a mere handful, there are present signs, as the Prefect Apostolic testifies, that Borneo will before long be a great field for the Church and her missionaries. The seed of that success hoped for is to be sought under ground, in the mortifications and prayers of our humble missioner.

**JULIEN D'HALICARNASSE et sa controverse avec Sevère d'Antioche sur l'Incorruptibilité du Corps du Christ. Etude d'histoire littéraire et doctrinale, suivie des Fragments dogmatiques de Julien (Texte Syriaque et Traduction Grecque). Par René Draguet, T.S.D. Louvain: P. Smeesters. 1924. Pp. 275 and 79.**

The student of theology, the historian, and the missionary are still interested in the polemics of the sixth century which sought to defend the person and nature of Christ. Armenians and Jacobite Christians may be found in different settlements in the United States. This consideration lends a practical turn to our understanding of the monophysite heresy which these immigrants profess and which we have occasionally cause to clear up for converts from the schismatic sects. While the common people make little difficulty, since they are not in the habit of recognizing scholastic distinctions, with the educated or the cleric as with the student of early Christian apologetics the matter becomes of more importance. In tracing the contentious spirit of Eastern ecclesiastics after the Council of Chalcedon and the reconciliation of Constantinople to Rome, we come upon the disputes between the Severians and the Julianists regarding the corruptible or incorruptible nature of Christ's body.

The latter party, represented by Julian of Halicarnassus in Karia, holding the chair at Alexandria, was opposed by Severus of Antioch in interpreting the cause of Christ's subjection to human weakness, apart from sin. The traditional construction of Julian's monophysite teaching holds the incorruptibility of Christ's nature to be what our author terms a "dechéance originelle", which differs from other monophysite tenets in assigning to the process of the Incarnation a total absorption of the human nature into the Divine. This

traditional interpretation of the Julian position rests upon some letters and certain anathemas among the scanty hitherto known writings of Julian.

Our author offers a new interpretation which suggests that the Alexandrian *aphthardokete's* meaning was that, in becoming incarnate, Christ, the Son of God, was preserved from the stain of hereditary sin, thus escaping the tyranny of corruption and death, while retaining in his bodily nature all the human infirmites whch served as satisfaction in redeeming mankind through the death of Christ. The thesis thus proposed and ably defended by Dr. Draguet avails itself of some hitherto unpublished writings in Syriac from Antiochian sources, in which the Severian polemists incidentally quote Julian. This throws new light upon the controversy. Dr. Draguet's sources consist of 154 fragments drawn from Julian's dogmatic utterances, which, in combination with some letters of the bishop of Antioch, Severus, furnish the desired exposition of Julian's doctrinal attitude. To safeguard the dogmatic accuracy in translating the original Syriac text our author undertakes a version into Greek rather than Latin or French. The theological student interested in the question will readily appreciate this delicate distinction which suggests the scholarly character of the work done at the Louvain University, and demonstrates the fact that the differences between Julianists and Severians are to be sought in a misunderstanding of the technical dogmatic terminology rather than in any actual difference of doctrinal theology.

**THE DECIDING VOICE OF THE MONUMENTS IN BIBLICAL CRITICISM. An Introduction to the Study of Biblical Archeology. By Melvin Grove Kyle, D.D., LL.D., President of Xenia Theological Seminary, Editor Bibliotheca Sacra, Archeological Editor of the Sunday-School Times. Revised Edition. Bibliotheca Sacra Company: Oberlin, Ohio. 1924.**

Although the Bible is closely interwoven with Catholic doctrine and liturgy, so that its study as a separate literary text is not infrequently lost sight of outside the theological schools, the advantage of a more constant and thorough use of the Scriptures as a text book of practical religion, for both doctrine and devotion, has been sufficiently emphasized by the Sovereign Pontiffs, notably during the last decades. Before the art of printing made the individual reading of the Bible possible, we had the Breviary, the Biblia Pauperum, with its images and symbolism in Christian art, the daily lections of the liturgical services at Mass from the Prophecies, Epistles and Gospels, which kept the faithful familiar, if not with the letter,

assuredly with the positive and fundamental teachings of the inspired code. The so-called Reformation generated a spirit of antagonism leaving the impression that the Catholic Church undervalued if it did not neglect the Bible as the written source of revelation. With the popularizing of the Higher Criticism this attitude has been reversed. Faith in the Bible, as an inspired source of religious authority, is gradually yielding under private interpretation to a scepticism which regards the Scriptures as a more or less reliable code of morals, based on purely historical tradition. Against this the Catholic Church asserts her ancient position that the Bible is a divinely guaranteed written revelation, to be interpreted by an authority vested and abiding in the Church.

This position is being sustained by the attitude of intelligent and truth-loving advocates of the inspiration of the Bible, who without fear or prejudice undertake to examine the credentials of both the believing champions and the unbelieving critics of the Biblical account. Such examination calls for scientific knowledge and for temperate judgment alike.

The science which holds the first place among the handmaids of Biblical theology, throwing light upon the determining factors touching the trustworthiness of the Bible, is archeology. This science, as it is experimental, has made progress by leaps and bounds in our day through excavations and research work in which American institutions and individual American scholarship play a notable part. Among the most accredited mediums in this field, next to the Palestine Exploration Fund and the various Schools of Oriental Research, are the publications of the *Bibliotheca Sacra* in which Dr. Melvin Kyle, author of the volume under review, holds a leading part, both as a working archeologist and as an interpreter. His special attention bends toward the Mosaic Code as the oldest and fundamental literary document claiming divine origin. With him is Dr. Harold Wiener and other equally expert students of Biblical archeology. Their arguments, the result of experiment and logical reasoning, help to vindicate the theological belief in the Bible—that is to say,the facts therein contained, as illustrating the principles of eternal truth and supreme moral law.

President Kyle, in this revised edition of his *The Monuments and Biblical Criticism* reviews the main results of the archeological research up to recent times. With these data in view he examines the theories for and against the historical claims and integrity of Scripture. In doing this he takes care clearly to define his terms, the scope and limits of Biblical archeology and the nature of the facts drawn from the monuments of long buried and forgotten evidence. The result is that archeology proves many things exactly as the

Bible states them; many more things have been found of which the Bible says nothing. But what is of chief interest to the student of the Bible is that the investigations of Biblical archeologists have found nothing that discredits the Bible as a consistent narrative of facts. Dr. Kyle is eminently conservative. Where we might differ from his suggestions or conclusions he freely allows a diversity of theories. This will suffice to point out to the Catholic student the value of the work in a constructive course of Biblical apologetics.

**THE PHILOSOPHY OF ST. THOMAS AQUINAS.** Authorized Translation from the Third Revised Edition of Le Thomisme by Etienne Gilson, Directeur d'Etudes à l'Ecole pratique des hautes Etudes religieuses, Paris; Editor of the Series "Etudes de Philosophie Médievale". Translated by Edward Bullough, M. A. Edited by Rev. G. A. Elrington, O. P., D. Sc. 1924. W. Heffer & Sons Ltd., Cambridge, England: B. Herder Book Co., St. Louis, Mo. Pp. xv-287.

**SAINT THOMAS D'AQUIN.** Par Etienne Gilson. Paris, Librairie Victor Lecoffre, J. Gabalda. 1925. Pp. 380.

**L'INTELLECTUALISME DE SAINT THOMAS.** Par Pierre Rousselot, S.J. Paris, Gabriel Beauchesne. 1924. Pp. xliii-259.

Three recent contributions to the literature on the philosophy of St. Thomas, and all of them from France. One likes to think that the France which owed not a little of its philosophical acumen and unsurpassed clarity of expression to the genius who in an earlier age reflected the splendor of his wisdom upon the University of Paris, has been paying back in recent times a long-standing debt by rereflecting upon the modern world through ever multiplying publications what she had received from the Angelic Doctor. A debt all the more incumbent on her to pay, seeing that it was largely through the departure from the philosophy of Aquinas inaugurated by the French philosopher Descartes, that so much darkness and confusion has fallen upon the world of modern thought. Be all this as it may, the contributions to Thomistic philosophy that have been emanating from France in these latter days are many and noteworthy. The three volumes introduced above are not the least important on the list. We have not space here at command to review any of them in detail. A few lines on each is all that can be allotted.

M. Gilson gives a very clear-cut summary of the Thomistic system as a whole. After a brief account of the life and works of the Angelic Doctor, he sets forth St. Thomas's teaching on the interrelations of faith and reason. He then explains *seriatim* the theistic

arguments, St. Thomas's treatment of the Divine attributes, creation, the angels, and the successive stages of the Thomistic psychology and ethics, and closes the work with a synthetic study of the spirit of Thomistic philosophy. Father McNabb felicitates the author on his translator and welcomes "the partnership of Paris and Cambridge" as a not unlikely "harbinger of a new dawn of sound thinking," the desire of this dawn being "the motive power of this work and its translation".

The French title of the original work is *Le Thomisme*. The chapters on the ethical portions of the Thomistic system are expanded and expounded by the same author in the second volume above, the basal lines of treatment being closely parallel in the two books. They cover the well-known contents of general ethics. Under special ethics the author epitomizes the Thomistic philosophy of the virtues and of civil society and government.

The *Intellectualisme de Saint Thomas* by Père Rousselot, which now appears in a new impression, is preceded by the portrait and a biographical sketch of the author who met his untimely death in the late war at the battle *des Éparges*. The first edition was issued in 1908 and contains a profound though wonderfully clear exposition of the intellectual characteristic of the Thomistic philosophy. The study is focused on the *idea*, the concept—first, as it grasps the individual in experience, that is, in art and history; then in its pure or abstract state as it unfolds in science, in systematization, and embodies itself in symbol, in the regulation of life and in religious philosophy. Père Rousselot had the soul of a Plato as well as the intellect of an Aristotle, and both these qualities are reflected from the pages of a book which happily shows the intellectualism of the Angelic Doctor to have been characterized by the self-same traits.

**ST. THOMAS AQUINAS. Being Papers Read at the Celebration of the Sixth Centenary of the Canonization of St. Thomas Aquinas held at Manchester, May 1924. B. Herder Book Company, St. Louis, Mo. 1925. Pp. 158.**

**MISCELLANIA TOMISTA en Commemoracio del Sisé Centenari de la Canonització de Sant Tomas d'Aquino. Extraordinari d'Estudis Franciscans. Etapa III, Any XVIII, Vol. XXXIV. Barcelona: Convent de Framenors Cap. 1924. Pp. 510.**

The Dominican Fathers of the English Province celebrated at Manchester the sixth centenary of St. Thomas's canonization. Not only did the University of that city offer them the hospitality of its

academic halls, but some of its most distinguished professors took a prominent part in the celebration itself. In the collection of the commemorative lectures comprised in the present volume the inaugural was delivered by Professor T. F. Tout, the founder of the most important school of historical studies in England, and the second by Professor A. E. Taylor, author of an able work on Medieval Europe. Professor Tout treated in a scholarly as well as broadly sympathetic manner of "The Place of St. Thomas in History". Professor Taylor dealt no less befittingly with "St. Thomas as a Philosopher". Of the other papers included in the volume, "The Theology of St. Thomas" is presented by Father Whitacre, O.P.; "The Mysticism of St. Thomas", by Father McNabb, O.P.; "St. Thomas as an Interpreter of Holy Scripture", by Father Pope, O.P. To the lectures is added by way of Epilogue part of a commemorative sermon preached by Monsignor Gonne.

Aside from the informative value of these papers, the volume is interesting as a token of a hopeful *rapprochement* of minds that too often have been pursuing their respective ways on parallel and consequently on never-meeting, or indeed on divergent, lines.

The *Miscellania Tomista,* which we have coupled with the foregoing English collection, comprises a selection of articles that had appeared in the Spanish *Franciscan Studies* (October-December, 1924). The articles bear in one or other respect upon the mind and work of the Angelic Doctor and have been gathered from the *Studies* into a single volume which, both for the character of its contents and the dignity of its external appearance, makes a book that in every respect befits the object for which it has been compiled, that is, the centenary commemoration of St. Thomas's canonization. Besides the Spanish version of the Papal Encyclical pertinent to the centenary, the volume contains some twenty papers. Most of them are in Spanish, a few in French, and one in Italian, by Dr. Gemelli, on "The Philosophical Significance of the Centenary". The essays possess for the most part a permanent value as well as their commemorative relation.

**FIFTEEN HUNDRED YEARS OF EUROPE.** By Julius E. DeVos. The O'Donnell Press, Chicago. 1924. Pp. 604.

**ESSAY ON DEMOCRACY.** By Jules Bois. The O'Donnell Press, Chicago. 1924. Pp. 39.

Nothing is more misleading than a map. It makes all the really rough spots smooth. It turns mountains into mole mounds, big

rivers into tiny rills, vast lakes into little ponds, cities widely interdistant into nearby neighbors. If your power of imagery is not agile and biddable, don't trust your atlas. What is true of the charts of space, which is fairly permanent, holds equally of the maps of historical time, which is forever fluent. Outlined descriptions of historical events are generally deceptive. They are apt to be either overcrowded or overvacant. If you can't fill in the interconnecting links, the periodal chain is a jangling string. To cover fifteen centuries of European history with a single volume, even though the paging reaches the six hundred mark, might seem like projecting the globe on a pocket map. On the other hand, when the mind that conceives the outline is distinctly conscious of the outstanding events and personages, and the hand that draws it possesses the skill to perspectivize and to proportionalize, the moving film may afford the onlooker a fairly satisfactory impression of past realities. It is gratifying to note the evidence of these conditions in the book at hand.

In it we find the story of the marshaled and marching nations of Europe told in lines strong enough to beget a distinct conception, yet ample enough to lend life and force to the impression which it evokes. It is a work not so much of minute erudition as a cyclopedic survey of European history. After the introduction containing a sort of philosophic synthesis, the author portrays with bold strokes the nomadic period of the races which in course of time developed into the leading nations of Europe. He arranges them into three groups: 1. the maritime, which comprise the Italians, Greeks, and Spaniards in the South, and the Celts, Saxons and Scandinavians in the North; 2. the continentals, embracing in the West the French, Teutons, Belgians, Hollanders, Swiss; and 3. in the East the Slavs and Mongolians. To five hundred years of tribal life succeeds the thousand years of natural existence. While the latter millenial period has been on the whole marked by progressive civilization, it has been retarded by the continual wars of the feudals lords and the efforts of the kings to restore the absolute authority of the pagan rulers. There were wars of succession, especially for the elective office of the empire. There were dynastic wars, such as the one-hundred-years war between England and France. There were religious wars for a millenium between the Mohammendans and the Christians, and for a century between the Protestants and the Catholics. There were racial wars between the Teutons and the Slavs for the last 1500 years (p. 77). Humanity is just emerging from a universal cataclysm, the repercussions of which have not as yet died out and indeed seem at times to threaten a revival of a conflict of even more gigantic magnitude.

The panoramic surveys whereof the book at hand mainly consists are filled in with broadly descriptive narratives and supplemented by numerous tables of chronicles and dynastic genealogies. The large and handsomely made volume is embellished with many photographs and furnished with maps and a full index. It is to be hoped that the book will meet with the success it so well deserves and that the author may be encouraged to issue the rest of the series which he has in preparation.

In the brochure above, M. Bois presents a brief description of his friend's—whom he loves to call "the little Belgian priest"—cyclopedic work. With characteristically French enthusiasm he grasps the spirit of the story and out of it builds two inductions: first, that no nation ever perishes; and second, that all the nations of the earth are moving onward toward democracy — a democracy which, he augurs, will be based on virtue and Christian ideals (p. 89). Not every reader may share the author's idealism—especially when it goes so far as to credit the "old Puritans" with championing "freedom of conscience". But probably few will escape the contagion of his cheery optimism. His thesis, encased in a neatly-made pamphlet, well deserves consideration both for its value as a supplement to Father de Vos's work and for its argumentation in behalf of a sound democracy.

# Literary Chat.

The dominant tendency of our day among Christians is to seek unity in interpreting the teaching of Christ as the Founder of a Church which was to prevail against the gates of hell to the end of time. This current of public sentiment is being directed into a safe channel by such publications as *On the Unity of the Catholic Church* by St. Cyprian, Bishop of Carthage. Fr. Vassall-Phillips, C.SS.R., the translator, has been steadily serving Christian apologetics in this line by such of his books as the *Work of St. Optatus*, Bishop of Milevis and defender of the apostolic traditions through Cyprian of Carthage. A like purpose is served by *The Mustard Tree*, and by the volume *Catholic Christianity* and the interpretation of Catholic devotion to the *Mother of Christ*.

St. Cyprian is among the most trustworthy witnesses of post-apostolic times, because he is quite explicit. Moreover, his testimony, despite the insinuations of interpolated passages by his editors, confirms the doctrine of the unity of the Church and its basis, and is so well supported by the details of his life as to admit no doubt that he was capable and sincerely wished to transmit the truth of facts. Newman, six years before he entered the Catholic Church, wrote from Oxford (1839) in his Preface to the *Lives of the Fathers*, the third volume of which contained the translation of St. Cyprian's work: "They are the words of one who loved Christianity well enough to give up for it at a mature age secular engagements, settled habits and opinions, prosperity, and at length quiet

life itself." The Society for Promoting Christian Knowledge, which issues translations of early Christian documents, has not printed this important treatise. It is of course to be found in the patristic Library already referred to, and also in the Ante-Nicene Christian Collection published under Anglican auspices. Hence we are grateful for this separate issue of the Letter. (Manresa Press: Roehampton; B. Herder Book Co., St. Louis, Mo.)

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Nathaniel Burton's Yale Lectures on Preaching have been edited anew by Richard E. Burton. After forty years they still exercise an influence for healthy moral service through a Christian ministry. Throughout the twenty lectures under the title of *In Pulpit and Parish*, he upholds sound principles of organized religious morality which have their source in Christianity and its forerunner, Judaism. He speaks of a "Greek and Latin branch of the Catholic Church and of a Protestant Episcopal branch of it" (p. 11), while his affiliation as Pastor of Park Church, Hartford, shows him to have adopted the Congregationalist and Puritan view of Christ's teaching.

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Despite his ignoring of the Roman Catholic claim to be Christ's true Church, he makes excellent arguments to show that Puritanism is strong in its aversion to Christian art, to symbolism and ceremonial, as found in the Catholic Church. He maintains moreover that there should be but one Church Catholic, and that all real values could be better secured in a Catholic or Universal Church (p. 240). As to methods of preaching, one may learn a good deal from Dr. Burton's discourses, even if we share not his faith or his view of extreme formalism as he seemed to see it in the Roman Catholic Church. (The Macmillan Company, New York, 1925)

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The publication of an abridged edition of Fr. Herbert Thurston's *The Holy Year of Jubilee* meets a timely want, for it gives historical reasons and explanation as well as interpretations of the ceremonial which arrests world-wide attention while it engages the devotion of countless pilgrims. The Jubilee is a call from the watchtower of Christ's Vicar to prayer, but it also proclaims the mission of Christ's Church to bring peace to mankind. (B. Herder Book Co., St. Louis.)

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The Sister of Notre Dame who by two earlier collections of *First Communion Stories* has proved that she knows the way to the minds and the hearts of children, has written another wee volume entitled *Ten Eager Hearts*. (B. Herder Book Co., St. Louis. Pp. 88.) As Father Roche observes in the brief foreword, adults and critics may not enjoy the flavor of this food for babes, nor find any nourishment in it, but the dish has not been dressed for their table. It is to be hoped that ten times many tens will meet with these *Ten Eager Hearts* making ready under the guidance of Our Lady's gentle Sister for the coming of their Guest. The meeting will be all the happier both for them and Him. The half dozen illustrations by Wilfrid Pippet add not a little to the appropriateness of the stories and the comeliness of the booklet.

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Recently the papers carried the news of the passing of Rudolph Steiner. The name may mean little for many of our readers. But Steiner was a thinker of more than average penetration, a lover of lofty ideals, one who craved for union with God. Born in Northern Austria, his boyhood was passed close to the sanctuary, and had he fallen into the hands of guides who could sympathize with his lofty aspirations and were skilled enough to direct his soul in the safe paths of Catholic mysticism, he might have been not only saved for the Church but also have himself helped to guide many others to closer union with God. As it was, however, he was left to follow the bent of his own dreamy mysticism. He lost his faith and became a leader and guide into the delusive dreamland of pseudo-mysticism, theosophism, and occultism.

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There is a tendency among us to make light of theosophy and occult-

ism. It would be much better if the tendency were directed toward studying it and searching for the antidote. Theosophists find a gratification in their striving for communion with the Absolute—a mental abstraction which when converted by the imagination into a seeming reality distorts the thinking mechanism and deludes the soul. What we need to do is to understand the motives and the methods of these seekers for the supra-sensuous and to show them that their aspirations can be satisfied only by the century-tried methods and processes of Catholic mysticism.

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The literature of the subject in English is very large—never stops growing. Most of the non-Catholic books are doctrinally false and psychologically unsound. Catholic students are fairly well supplied. The classics on the subject by St. John of the Cross, St. Teresa, St. Francis de Sales, Hilton, Juliana of Norwich, Scaramelli, Father Baker, and the more recent writings of Poulain, Sharp, Louismet, Lamballe are familiar names. Recently the list has been enriched by Canon Saudreau's *The Mystical State*, translated by D. M. B. The work is decidedly helpful. It is solidly learned, sound in principle, practical in method, clear in style. (Pp. 214. Benziger Brothers, New York.)

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The value of the quarterly Bulletins published by the *Catholic Educational Association* is clearly brought out and also much enhanced by the *Index of the Association's Publications*. The sixty pages give an alphabetical list of topics treated by members of our teaching staffs in all grades of educational work done in Catholic institutions throughout the United States during the last twenty years. The articles to which the Index refers are in every case the product of ripe thought and discussion by men and women who, as practical teachers, from a high moral and religious as well as pedagogical point of view deal with educational problems. The list of writers includes bishops, seminary and college professors, school Brothers and Sisters, and not a few eminent laymen whose wide experience and Catholic attitude give their statements and reflections special importance. Writers, teachers and librarians will find the Index a positive help in their work. (Secretary General's Office: 1651 E. Main Street, Columbus, Ohio.)

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*Chats on Christian Names*, by the Rev. A. M. Grussi, contains a brief and popular interpretation of such names as are given to children at Baptism. The meaning of the 366 titles is made the occasion of suggesting certain virtues or characteristics helpful for educational purposes and in the development of character. As this is precisely the object of adopting the names of heroic patrons, not only for newly-baptized children to whom they become models of action as well as intercessors, but also at Confirmation or when persons dedicate themselves anew to God by the religious profession, Fr. Grussi's book serves an excellent practical use. To priests and teachers particularly it offers interesting matter for instruction. Room might have been left for all the 597 names which, as the author tells us, were in his original scheme, if the repetitions to the numerous cousins had been omitted and the "chats" had been simply turned into concise instructions, not less adaptable according to the needs of the individual reader than when they were first published, at periodical intervals, as the appeals of "Cousin Jim". (The Stratford Company: Boston.)

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*The Catholic Library* set on foot by Father (now Archbishop) Goodier and interrupted by the late war, has resumed its useful purpose under the direction of Fr. C. Lattey, S.J. *The Last Letters of Sir Thomas More*, covering the sixteen months before the martyrdom of "the greatest Englishman of his time," as he has been justly styled by his biographers, bring out in strong relief the nobility of his character as saint, statesman and literary humanist to whom history has as yet done but scant justice. The letters are addressed to Cromwell, Henry VIII, Margaret Roper, Nicholas Wylson, Elizabeth Barton, and a few friends. They are well worth reading both for their his-

torical interest and their spiritual value. (Manresa Press, and B. Herder Book Co., St. Louis, Mo.)

*Meditations on the Life and Passion of Our Lord Jesus Christ,* attributed to John Tauler, a Dominican Friar, and translated by Dr. Cruikshank (Benziger Brothers, New York, Cincinnati, Chicago), is a book to add to a priest's library or rather to keep on his desk.

Whether or not we accept the statement of Blosius, who largely borrows from the *Piisima Exercitia* attributed to the great mystic of the fourteenth century, and who has no doubt about the original sources of this work, the value of this Life and Passion of Christ is unquestioned as a meditation book, and as a fountain from which the preacher may draw material for sermon and conference. No age ever needed more a renewal of the contemplative spirit which dwells on the sacrifices and sufferings of Christ than our own; for we are mostly addicted to the search after pleasure and put an exaggerated valuation on sensible comforts by the effort to adjust religious observance to the enjoyment of carnal pleasure. These meditations help us to realize the inconsistency and incompatibility of the Christian profession with a pursuit of worldly interests and luxuries not confined to the lay world.

A bright little booklet, fair to the eye and caressing to the hand, is *Talks to Our Daughters.* The author, Sister Eleanore of St. Mary's College, Notre Dame, Indiana, speaks out of much experience as a teacher of girls. She writes, therefore, with knowledge, and she writes with grace and distinction. But more than all there is a heart back of her pen sending life and love into the pages—qualities that can hardly fail to meet with a warm response from the young maidens to whom the book is addressed. (Benziger Brothers, N. Y., pp. 128.)

*The Valley of Peace,* by Lida L. Coughlan, is a Catholic romance which both for its wholesome moral and its literary charm merits a place in the home and the school library. (B. Herder Book Co., St. Louis, Mo.; pp. 275.)

Those who have read *Missy,* by Inez Speckman, will find *Boy,* by the same gifted writer, equally engaging. *Missy* as well as *Boy* gradually grow to maturity in the new story, but they do not grow out of their child-like naïveté and goodnatured funfulness. There is a bit of *Penrod* left in *Boy* and there is still more of *Seventeen* in the youth as he buds through the long-pants stage into the creased trousers of young manhood. Like *Missy, Boy* is a home story. (Benziger Brothers, N. Y.; pp. 164.)

*Once Upon a Time* is the life story of Father Adrian McCormick, S.J., told to a little Indian girl by Father David McAstocker, S.J. The writer was himself intimately acquainted with his hero's interior as well as exterior experience. Moreover, he has utilized correspondence and the spiritual notes left by Father McCormick. The biography is therefore a record of facts that breathes a deeply personal and sympathetic spirit. Aside from the interest accruing from this personal note, the book is well worth while as exhibiting the portrait of a beautiful unselfish character and a priest consumed with zeal whose single passion seemed to concentrate in the longing for martyrdom. (The Stratford Co., Boston; pp. 242.)

The Brothers of the Sacred Heart, Metuchen, N. J., have recently added to their series of spiritual treatises a volume entitled a *Spiritual Guide for Religious* (pp. 258). With characteristic self-effacement neither the author's name is given, nor is there a word of preface or introduction. None the less, or perhaps all the more, the explanation of the religious life of the characteristic duties, daily, weekly, monthly, quarterly, yearly, of the virtues, doctrines, goal, is stamped with the signs of solidity, thoroughness, orderliness, and sound piety. It is based mainly on the Scriptures and the sayings of the saints. Compiled primarily for use, it would seem, within the author's own confraternity, the book will prove itself to be in every religious body what its name

indicates, that is a valuable guide for any body of religious brothers.

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Under the title *Jesus the Model of Religious*, a new book containing meditations for every day of the year has been recently translated from the German of a Religious of the Congregation of St. Charles by a Sister of Notre Dame (Cleveland). In his introduction to the first volume Bishop Schrembs observes that, although "it is rare to find a book of meditations adapted to the needs of all," nevertheless "the present work comes nearer than any other we have seen in the universal appeal". The meditations are arranged on the Ignatian method. They appeal proportionately both to the intellect and to the will. They are solidly thoughtful, yet robustly affectional and practical. The translator has accomplished a difficult task successfully and the publishers have given the two volumes (pp. 710 and 818, Pustet and Co., N. Y.) a worthy embodiment. Those who in meditating make use of a book will do well to consider the merits of this manual.

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# Books Received.

## THEOLOGICAL AND DEVOTIONAL.

MEDITATIONS ON THE LIFE AND PASSION OF OUR LORD JESUS CHRIST. Attributed to John Tauler, Dominican Friar. Translated from Latin by A. P. J. Cruikshank, D.D. Fourth edition. Preface by the Rev. Bertrand Wilberforce, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xiii-345. Price, $2.50 *net.*

DAS EXERZITIENBUCH DES HL. IGNATIUS VON LOYOLA. Erklaert und in Betrachtungen vorgelegt von Moritz Meschler, S.J. Nach dem Tode des Verfasser's herausgegeben von Walter Sierp, S.J. Erster Theil: Text und Erklaerung des Exerzitienbuches. B. Herder Book Co., Freiburg, Brisg., und St. Louis. 1925. S. 362. Preis, $1.75.

TO BE NEAR UNTO GOD. By Abraham Kuyper, D.D., LL.D., former Prime Minister of Netherlands. Translated from Dutch by John Hendrik de Vries, D.D. Macmillan Co., New York. 1925. Pp. 679. Price, $3.00.

CURSUS THEOLOGICUS ONIENSIS. Tractatus de Deo Elevante, de Peccato Originali, de Novissimis. Auctore Blasio Beraza, S.I., Studiorum Praefecto ac Sacrae Theologiae Professore in Collegio Maximo Oniensi. El Mensajero del Corazon de Jesus, Bilboa, Espana. 1924. Pp. xxiv-701.

ON UNITY OF CATHOLIC CHURCH. By St. Cyprian, Bishop of Carthage. (Written A. D. 251.) Translated by O. R. Vassall-Phillips, C.SS.R. Manresa Press, London; B. Herder Book Co., St. Louis. 1924. Pp. 85. Price, $1.30.

MASS OF CROSS. By the Rev. Michael Andrew Chapman. Introduction by the Very Rev. Bede Jarrett, Provincial of Order of Preachers. Basil Blackwell, Oxford; B. Herder Book Co., London and St. Louis. 1925. Pp. 101. Price, $1.00.

LIFE OF OUR LORD IN SERMONS. By the Rev. Richard Cookson. Preface by the Right Rev. John S. Vaughan, D.D. Joseph F. Wagner, New York; B. Herder, London. 1925. Pp. viii-295.

IN FULLNESS OF TIME. Gospel of St. Matthew Explained by Herman J. Claudel, S.J. Translated by Godfrey J. Schulte, S.J. B. Herder Book Co., St. Louis and London. 1925. Pp. 387. Price, $2.25.

REAL PRESENCE OF JESUS CHRIST IN EUCHARIST. By Cardinal Gaetano de Lai. Translated by a Christian Brother. Browne & Nolan, Dublin, Belfast, Cork, Waterford. 1925. Pp. 173. Price, 6/-.

DOCTRINAL PROGRESS AND ITS LAWS. Essay on Causes of Development of Doctrine. Presented to Theological Faculty of St. Patrick's College, Maynooth, as Thesis for Degree of Doctor. By the Rev. Eugene O'Doherty. Browne & Nolan, Dublin. Pp. 163. Price, 6/-.

OUR FIRST COMMUNION. Instructions in Story Form with Colored Drawings accompanying Text according to Modern Educational Methods. Based on Essential Requirements of Canon 854 of New Code of Canon Law. By the Rev. William R. Kelly. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 64. Price, $0.25 *net.*

THE SACRAMENTARY (Liber Sacramentorum). Historical and Liturgical Notes on Roman Missal. By Ildefonso Schuster, Abbot of Monastery of St. Paul's Without the Walls. Translation from Italian by Arthur Levelis-Marke, M.A. Vol. I: Parts 1 and 2. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. ix-418. Price, $4.25 *net.*

INTRODUZIONE ALLO STUDIO DEL "CODEX IURIS CANONICI". Mario Falco, Professore Ordinario della R. Università di Milano. (*Nuova Collezione di Opere Giuridiche*—N. 230.) Fratelli Bocca, Via Carlo Alberto, no. 3, Torino. 1925. Pp. xix-326. Prezzo, 6 *L.*

THOUGHTS OF ST. JOHN OF CROSS. For Every Day. Compiled by Kathleen Mary Balfe. Preface by the Very Rev. Bede Jarrett, O.P., Provincial of English Dominicans. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. vi-149. Price, $0.80 *net.*

MANUALE JURIS CANONICI. Ad Usum Seminariorum. F. Claeys Bouuaert, J.C.M., Professor Juris Canonici in Seminario Gandavensi, et G. Simenon, Professor Juris Canonici in Seminario Leodiensi. Prostat apud Auctores in Seminariis Gandavensi et Leodiensi, Gandae et Leodii. 1924. Pp. xvi-802.

## PHILOSOPHICAL.

ETUDES SOCIALES ET PSYCHOLOGIQUES, ASCETIQUES ET MYSTIQUES. Par le R. P. Ed. Hugon, O.P., Maître en Théologie, Professeur de Dogme au Collège "Angelique" de Rome, Membre de l'Académie Romaine de Saint-Thomas d'Aquin. Pierre Téqui, Paris-6e. 1924. Pp. vi-178. Prix, 5 *fr.* 50 *franco.*

THE UNBORN. Medical, Legal and Moral Aspects of Abortion. By J. T. Nix, M.D., LL.D. J. T. Nix Clinic, New Orleans. 1924. Pp. 112.

L'ETUDE COMPARÉE DES RELIGIONS. Essai critique. Par H. Pinard de la Boullaye, S.J., Professeur de Théologie. II: Ses Méthodes. Gabriel Beauchesne, Paris. 1925. Pp. xi-523. Prix, 48 *fr.* 50 *franco.*

NEW PSYCHOLOGY. How It Aids and Interests. By E. Boyd Barrett, S.J., M.A. (Nat. Univ. Ireland), Ph.D. (Louvain University), Professor of Psychology, Georgetown University. P. J. Kenedy & Sons, New York. 1925. Pp. ix-358. Price, $2.90 *postpaid.*

BEGINNING THE CHILD'S EDUCATION. By Ella Frances Lynch, author of *Educating the Child at Home.* Harper & Bros., New York and London. 1925. Pp. xi-202. Price, $2.00.

PSYCHOLOGIE ET PSYCHOTHERAPIE EDUCATIVES. Abbe Arnaud d'Agnel et Dr. d'Espiney. Aux Parents et aux Maitres. P. Tequi, Paris-6e. 1924. Pp. 608. Prix, estranger, 13 *fr.* 50 *franco.*

UNE MYSTIQUE DOMINICAINE. La Venerable Agnes de Langeac (1602-1634). Par M. R. Jeune, Superieur de Seminaire de Philosophie d'Issy. P. Tequi, Paris. 1924. Pp. xii-244. Prix, 6 *fr.* 60 *franco.*

TALKS WITH TEACHERS. By Sister Marie Paula, Ph.D., Associate Professor of English, College of Mt. St. Vincent, New York. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 165. Price, $1.50 *net.*

ST. THOMAS AQUINAS. By Alfred Whitacre, O.P., Vincent McNabb, O.P., Prof. A. E. Taylor, Monsignor Gonne, Prof. Tout, Hugh Pope. B. Herder Book Co., St. Louis. Pp. 148. Price, $1.60.

## HISTORICAL.

JUBILEE YEAR 1925. Short Account of Meaning and History of Holy Year, and Conditions on which Great Indulgence may be obtained. By the Rev. E. J. Mahoney, D.D. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xv-48. Price, $0.25 *net*.

DIE SIXTINISCHE KAPELLE. Stanzen und Loggien des Vatikans. Beschrieben und erklaert von Ludwig Freiherr von Pastor. Mit 5 Tafeln. B. Herder Book Co., Freiburg, Brisg., und St. Louis. 1925. S. 169. Preis, $1.20.

L'APOSTOLATE MISSIONNAIRE DE LA FRANCE. Conferences donneés a l'Institut Catholique de Paris (1re serie). Lettre-préface de S. E. le Cardinal Dubois. (*Union Missionaire du Clergé.*) P. Téqui, Paris. 1924. Pp. xxii-310. Prix, 8 *fr. franco*.

GABRIEL DESHAYES et ses Familles religeuses, d'après des documents inédits. Par Mgr. Laveille et l'abbé Charles Collin. Pierre Téqui, Paris-6e. 1924. Pp. 583. Prix, 13 *fr.* 50 *franco*.

LAST LETTERS OF BLESSED THOMAS MORE. Introduced by Cardinal Gasquet and edited with connecting narrative by W. E. Campbell. Manresa Press. B. Herder Book Co., St. Louis and London. Pp. 123. Price, $1.40.

PIUS XI. SENDSCHREIBEN ZUM HEILIGEN JAHR—1925. Latin and German Text. B. Herder Book Co., Freiburg, Brisg., and St. Louis. Pp. 60. Price, $0.45.

## MISCELLANEOUS.

OUTLINES OF AMERICAN LITERATURE. With Readings. By William J. Long. Ginn & Co., Boston. Pp. xviii-434. Price, $1.80.

UNITED STATES. By Nellie B. Allen. Revised edition. (*Geographical and Industrial Studies.*) Ginn & Co., Boston. Pp. xi-340. Price, $0.92.

FRENCH COMPOSITION AND PRONUNCIATION EXERCISES. By Noelia Dubrule, formerly Teacher of French, High School, Lawrence, Mass., and Herbert E. Manser, Teacher of French, State Normal School, Mansfield, Pa. Ginn & Co., Boston. Pp. vii-404. Price, $1.40.

LEARN TO STUDY READERS. Book Three. By Ernest Horn, Professor of Education and Director of Elementary School, and Maude McBroom, Supervisor of Elementary School, State University of Iowa. Ginn & Co., Boston. Pp. 288. Price, $0.80.

PORTRAIT OF PUBLISHER. By Grant Overton. And First Hundred Years of House of Appleton, 1825-1925. D. Appleton & Co., New York and London. Pp. 96.

REAL STORIES OF GEOGRAPHY MAKERS. By John T. Faris, author of *Real Stories from Our History*, etc. Ginn & Co., Boston. Pp. viii-332. Price, $0.94.

CONTES FACILES. Edited with Notes, Questionnaire, Exercises and Vocabulary. By Suzanne Roth, M.A., Morris High School, New York. Illustrations by Palmstrom. Allyn & Bacon, Boston. Pp. viii-235. Price, $0.80.

DIVORCE IN AMERICA UNDER STATE AND CHURCH. By the Rev. Walker Gwynne, D.D. Introduction by Bishop of New York. Macmillan Co., New York. 1925. Pp. 154. Price, $2.00.

AUTHOR'S BOOK. Notes for Guidance of Authors in Preparation of Manuscripts, Reading of Proofs, and Dealing with Publishers. MacMillan Co., New York. 1925. Pp. xv-90.

EXERCISES IN BOOKKEEPING AND BUSINESS PROBLEMS. Part II. By Harold E. Cowan, Head of Commercial Dept., Dedham (Mass.) High School, and Harold W. Loker. Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. Pp. 156. Price, $0.50.

THE VILLA BY THE SEA. A Novel. By Isabel C. Clarke, author of *Carina*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 376. Price, $2.15 *postpaid*.

CHATS ON CHRISTIAN NAMES. By the Rev. A. M. Grussi. Stratford Co., Boston. 1925. Pp. 449. Price, $3.00.

TEN EAGER HEARTS AND OTHER STORIES. By a Sister of Notre Dame. Illustrated by Wilfred Pippet. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1925. Pp. 88. Price, $0.90.

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